



All men think all men mortal, but themselves. . Night 1. P. 7.

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THE
COMPLAINT;
OR,
NIGHT THOUGHTS
ON
LIFE, DEATH, AND IMMORTALITY.

TO WHICH ARE ADDED,
A GLOSSARY,
A PARAPHRASE ON PART OF THE BOOK OF JOB,
AND
A POEM ON THE LAST DAY.

BY
EDWARD YOUNG, LL. D.

A New Edition, corrected.

Sunt lacrymæ rerum, & mentem mortalia tangunt. VIRG.

London:

PRINTED FOR J. DODSLEY, J. JOHNSON; C. DILLY; T. CADELL;
F. AND C. RIVINGTON; W. OTRIDGE AND SON;
AND HOOKHAM AND CARPENTER.

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G L O S S A R Y,
OR
EXPLANATION
OF
THE MOST DIFFICULT WORDS.

As many Words in the Night Thoughts, though the same in Substance, are used to convey different Senses or Ideas, and those sometimes rather foreign to the plain Meaning of them, the same are here specified and exprest.

ABSORB'D, swallowed up.

Abrogates, countermands.

Abseond, to hide one's self.

Abyss, a bottomless pit.

Ætna, a burning mountain in Sicily.

Aceldama, a field of blood. See Acts i. 18, 19.

Adult, grown up.

Adamantine, hard-hearted.

Adamant, a diamond, remarkably hard.

Adjuration, an oath, or solemn declaration.

Agglomerated, united, join'd together.

Alps, high mountains.

Alloy, a base mixture.

Amurefial, heavenly, delicious.

Anian mount, the residence, or dwelling of the muses.

Ambient, surrounding.

Amities, friendships.

Annihilation, sinking into nothing.

Antipodes, persons living opposite to each other on the globe of the earth.

Antidote, counterpoison.

Antemundane, before the world.

Apotheosis, deification, worshipped as a god.
Apparatus, instruments or furniture.
Aquiline, crooked, protuberant.
Aquiline ascent, mounting like eagles.
Arbiter, disposer, author, governor, judge.
Ardour, zeal, fervour.
Assimilate, to make a likeness, to resemble.
Asylum, a place of refuge.
Athletic, healthy, strong.
Atlantean, resembling Atlas, who was supposed by the Heathens to bear the world upon his shoulders.
Atom, a small particle of dust.
Audit, the day of judgment, examination of accounts.
August, grand.
Austerity, severity, strictness of behaviour respecting religion.
Auspicious, kind, favorable.
Auxiliars, helpers.
Avocation, employment.

B.

Baleful, hurtful.
Bane, poison.
Basile, confine, punishment.
Bauditti, a rebellious, lawless rabble or mob, outlawed persons.
Banners, trophies of victory, flags of triumph.
Barrier, a boundary or fence.
Barb'd, pointed like a fish-hook.
Base, a foundation; wicked.
Bellerophon, he killed his brother, and putting himself under the protection of the king of Argos, was sent by him to his father-in-law, with letters, desiring he might be punished.
Blanching, whitening.
Boon, a gift.
Brand, reproach, insult.
Brook, put up with.
Brotel, a bad house.
Buys up, raises and supports.
Buskins, short boots worn in former times by kings and great men.
Bourbon, France.

C.

Cabal, plots, evil designs.
Caprea, an island, to which the Emperor Tiberius retired, and abandoned himself to all manner of vice.
Castalian Fount, a woman of that name turned into a fountain.
Cast, forts.

- Capricious*, fickle.
Caparisons, trappings or fine coverings for horses.
Caucasus. See *Prometheus*.
Cater, get provisions.
Cerberus, a dog with three heads, placed at the mouth of hell, according to the Heathen mythology.
Chaplet, a garland.
Chart, a sea map.
Cassandra, a prophetess, not believed in her predictions.
Chaos, a confused heap.
Chimera, a whim or fiction.
Choir, here used for an heavenly company.
Churl, a surly niggardly man.
Clans, separate companies.
Clarion, a trumpet.
Clément, merciful.
Code, a system of laws.
Collate, to examine, compare.
Compeers, equals.
Concertion, contrivance.
Confluence, a multitude.
Co-evals, of the same age.
Contingencies, uncertainties.
Consummates, makes, completes.
Corpulence, great bulk or size.
Conscious stars, here used for angels.
Congruous, fit, suitable.
Conglob'd, gathered together.
Constellation, a number of stars.
Corduba, a city of Beotic Spain, noted for its fertility, the country of Lucan and the two Seneca's.
Corrugate, wrinkled.
Criterion, a touchstone, standard to judge by.
Crescent, a half moon, or an ornament in that form.
Cruise, to sail about, as ships at sea.
Crests, helmets, adorned with plumes of feathers.
Curtius, a noble Roman who gave his life for his country.
Cutaneous, skin deep.
Cynthia, the moon.

D.

- Dedalian*, like *Dedalus*, who made himself wings to fly from his pursuers.
Deify'd, worshipped as a God.
Delicates, sweet things.
Depredations, preying on, plundering.
Defecates, clears from mud, cleanses.

Delegated, chosen or appointed by God.
Delegates, chosen people.
Demigods, inferior deities, among the Heathens.
Deposition, the witness, evidence.
Deputes, commissions, appoints.
Despotic, arbitrary, over-ruling.
Dilate, to open.
Disbands, dismisses.
Disembogues, throws up again.
Disembosom'd, separated from.
Disseminated, scattered up and down.
Disploding engines, cannon.
Disport, to play or wanton.
Domain, kingdom, dominion.
Domes, the concave or hollow roofs of churches, &c.
Dormant, hidden in the dark, concealed.

E.

Ebon, black, as ebony.
Ebullient, boiling, rising with anger.
Eddies, whirlpools, or water agitated by the wind.
Effuse, pouring out, excessive.
Ejected, cast out.
Elaps'd, time past.
Eliminate, here used for setting free. See N. 9, 588.
Embruted, brutal.
Elance, raise, lift up.
Elysian fields, a state of happiness.
Emblaz'd, adorn'd, finely deck'd.
Emanations, flowing from another substance.
Embryes, infants in the womb, immature, imperfect.
Emulous, resembling, imitating, jealous of.
Enrolls, enters in a book.
Enshrin'd, inclos'd, as in a tomb.
Epicurus, a moral philosopher, who placed the chief good in pleasure.
Escutcheon'd, hung round with tokens or trophies of death.
Eridanus, a constellation of stars in form of a river.
Ether, heaven, air filling all space.
Ethereal, pure, heavenly.
Excavated, hollow.
Europa, Europe.
Extra mundane, beyond the world.
Excruciates, tortures.
Extinction, suppression.
Exorcise, to drive away evil spirits.
Exhal'd, drawn out of.

TO THE NIGHT THOUGHTS.

F.

Fane, a temple.
Fascination, witchcraft.
Faubion, a small crooked sword.
Favonius, the west wind.
Favonian, soft, a fanning breeze.
Feculence, dregs.
Fecundity, fruitfulness.
Fell, dreadful, cruel.
Fiat, the Almighty's word or will.
Flux, a continual flowing.
Freighted, loaded.
Foliage, a covering of leaves.
Forages, plunders, searches.
Fosters, nourishes.
Fortuitous, by chance.
Fulminate, thunder.
Fucus, false colours, painting.

G.

Gebenna, the grave or invisible world, hell.
Germinating, springing up.
Gethsemane, see Matt. xxvi. 36.
Glebe, earth, ground.
Globules, round parts of matter, resembling drops of blood.
Gnomon, the index or hand of a dial.
Gradation, rising by degrees.
Gravitates, is attracted by, or sinks downwards.
Goal, the prize, end of a race.
Gold's fire, the sun; see Night vi. 424.
Gorg'd, devour'd.
Gorgeous, fine, splendid.
Grandeers, noblemen, persons of dignity.
Group, a crowd.

H.

Heliopolis, a city on the confines of Egypt and Arabia.
Hellebore, a plant of an opening, cleansing, and purging quality.
Hemisphere, that part of the sky over our heads.
Hierarchies, holy princes or sacred governments.
Him of Gaza, Sampson, see Judges xvi. 3.
Hieroglyphics, emblematical characters in writing.
Hooted, laugh't at, despis'd, ridicul'd.

L.

Illustrious faculties, heavenly powers.
Imbibing, drinking in.
Immemorial, time out of mind.
Immaterial, spiritual.
Imprimatur, a witness of the truth.
Incorporate, dwelling in.
Indelible, not to be blotted out.
Inclement, unfavourable.
Indagators, examiners.
Ingulf'd, swallowed up, drowned.
Inexorable, not to be moved.
Inextricable, not to be found out.
Inebriate, to drink in or intoxicate.
Initiate, to teach, instruct.
Indict, accuse.
Inmates, companions.
Inmate, natural.
Insalubrious, unwholesome.
Insidious, treacherous.
Insolvent, unable to pay.
Intellect, the understanding.
Intender'd, expanded, stretched out.
Intrepid, bold, undaunted.
Intervolv'd, intermixt, intricate.
Intuition, perception by the mind.
Invenom'd, poisoned.
Involution, a complication, something wrapt up or intricate.
Irrefragable, not to be confuted, or put out of countenance.
Irrevocable, not to be recalled.
Jakes, a receptacle for filthiness.
Jewry, belonging to the Jews.
Jubilee, a time of great rejoicing, a festival.
Judicial, inflicted by law as a penalty.

K.

Knell, the toll of a bell at a funeral.
Knight-errant, a mad-man, one in search of adventures.
Kouli-Kan, a famous warrior among the Persians.

L.

Labyrinthes, bewildered paths or mazes.
Lambent, brisk, playing about.
Lapse, softly gliding away.
Leagu'd, united to, joined with.
Litigate, contest, dispute.

Longevity, long life.
Lubricates, oils, softens.
Luna, the moon.
Lucifer, the devil.

M.

Machiavel, a searcher of wisdom.
Marts, markets, places appointed for the public sale of goods.
Masi, body, lump, shape.
Mausoleums, stately monuments.
Malign, ill-disposed.
Mandate, order, command.
Meridian, highest, noon-day.
Metaphysics, deep parts of philosophy.
Mete, measure, as with a line.
Mediate, make, procure.
Millennial love, such as will be in the thousand years of Christ's reign on earth.
Miniature, small picture or representation.
Minutes, sets down, takes notice of.
Misconstrued, not understood, wrong interpreted.
Moor'd, confined, shut up.
Motty, of various colours.
Multiform, of many shapes.
Mummery, foolery, or idle nonsense.
Mutilated, wounded, maimed.

N.

Necromancies, conjurations, enchantments.
Nectarious, delicious, sweet.
Neuter, of neither side, indifferent and inactive.
Nudities, naked parts which should be hidden.

O.

Obsequies, funeral rites.
Obtuse, here used for hidden, obscure.
Opaque, dark.
Opprobrious, reproachful.
Ore, metals in the earth.
Orrery, an instrument for shewing the motions of the planets.
Organiz'd, properly constructed.
Ovation, a Roman triumph, here us'd for a flow of spirits, under the term of an animal ovation.

P.

- Parades*, shows, ostentation.
Pathos, power to move the passions, energy.
Patron, protector.
Parian, marble.
Pavilion'd, covered as in a tent.
Perennial, perpetual.
Partisans, espousers of a party.
Periodic, making periods or revolutions at stated times.
Peruvian, of the coast of Peru, famous for golden mines.
Pharos, a lofty funeral monument, or mausoleum built on the sea shore.
Phenomenon, a wonderful sight.
Philip, king of Macedon, ordered one of his attendants to go into his bedchamber every morning, and remind him of his mortality by saying, Sire, remember thou art a man.
Police, order of government.
Polestar, here is used for, the scriptures, or revelation of eternal life.
Portentous, ominous, foreboding evil.
Prancings, boasting.
Predestines, determines beforehand.
Prelatation, foretaste.
Preponderance, overbalance.
Profound, depth.
Progenitors, forefathers.
Procefs, gradual progress.
Promulgates, publishes.
Prometheus, he was, by order of Jupiter, chained to a rock on mount Caucasus, and a vulture constantly preyed on his liver, which grew as fast at night, as it was destroyed by day.
Prowl, seek in private, roam about in the dark.
Profelytes, converts, changes.

Q.

- Quarantine*, a forty days stay for a ship suspected of infection.
Quotidian, daily.
Queen of Heav'n, the moon, see Night 9, 1645.

R.

- Radius*, a strait line full of light, or pointing to it.
Rage canine, madness, like that which is occasioned by the bite of a mad dog.
Rationals, reasonable creatures.
Rationality, the race of reasonable beings.
Raphael, a fine painter.

TO THE NIGHT THOUGHTS.

Recluse, a hermit, fond of retirement.
Reclumbent, lolling supine or indolently.
Regalia, ensigns of royalty.
Renovation, renewed appearance.
Reforbs, receives again.
Regicide, a murderer of a king.
Respire, breathe.
Response, an answer.
Reversions, estates posselt by right of succession.
Revolving spheres, planets rolling round.
Ruminates, reflects on, ponders over,

S.

Sables, mourning garments.
Sated, fully satisfied, glutted with blood.
Satiate, content, fully satisfied.
Saturn, the farthest planet in the solar system.
Sceptic, one who doubts reveal'd truths.
Seasons, makes pleasant or palatable.
Secondary, less valuable.
Seminary, a wheel.
Serpentine obliquities, crooked windings.
Signet, a seal.
Sinister, selfish, interested.
Sirens, fabulous monsters, half women and half birds, that by singing ensnared and then destroyed.
Skulking, mean, fordid.
State-Rooks, great men of title, sycophants at court.
Stygian, hellish, infernal.
Stargazer, an astronomer, a star-gazer.
Sterling gold, pure, unmixt.
Solaces, comforts.
Stupor, sleepy insensibility.
Symphonicus, very harmonious, musical.
Synods, councils.

T.

Tacit, silent.
Tardy, slow, dilatory.
Tartarean, infernal, hellish.
Tenacious, fond of, holding fast, careful.
Tenor, here used for an evenness of temper.
Terræfilial, sons of earth, terrestrial.
Tenure, a term of years.
Tiberian, like Tiberius a Roman Emperor, a great dissembler.
Test, a proof, evidence.
Theologues, ministers.

Theology, divinity, sacred truths.
Tolerate, to allow or permit.
Transcript, a copy.
Triune, the Trinity, three in one.
Turbid, thick, muddy, disordered.
Tusculum, a town where Tully had a country-house.
Tutelary, guardian.

U.

Unbroach'd, not opened.
Uncoifi, uncovered.
Unsated, not satisfied.
Unintelligent, without reason.
Urania, one of the muses, called the *heavenly muse*, from her pre-
 siding over astronomy and philosophy.
Vapid, spiritless, insipid.
Vesta, the goddess of fire, who had fire constantly burning near her
 altar.
Vici, I have conquered.
Vista, an extended prospect.
Vivacious, long living.
Voluminously, extensively, far and near.
Volcano, a burning mountain.
Vouch, confirm, declare.
Vortex, a whirlpool.
Fulcan, was the maker of poisoned arrows.

W.

Wiles, artifices, sly tricks.
Weal, welfare.
Whooted, ridiculed, laught at.

Z.

Zest, the effence.
Zodiac, a circle the sun passes through in a year.
Zone, a girdle formerly wore about the waist.
Zenith, the height, or top.

MEMOIRS

OF THE LATE

DR. EDWARD YOUNG.

DR. EDWARD YOUNG was the only Son of Dr. Edward Young, an eminent, learned, and judicious Divine, Dean of Sarum, Fellow of Winchester College, and Rector of Upham, in Hampshire. He was born in the Year 1684, at Upham; and, after being educated in Winchester College, was chosen on the Foundation of New College at Oxford, October 13, 1703, when he was nineteen Years of Age; but there being no Vacancy of a Fellowship, he removed, before the Expiration of the Year, to Corpus Christi, where he entered himself a Gentleman Commoner.

In 1708, he was put into a Law Fellowship, at All Souls, by Archbishop Tennison. Here he took the Degree of B. C. L. in 1714; and, in 1719, D. C. L. In this Year he published his Tragedy of Busiris; in 1721, the Revenge; and in 1723, the Brothers: About this Time he published his elegant Poem on the Last Day. He soon after published the Force of Religion, or Vanquish'd Love, a Poem, which also gave much Pleasure to most who read it, but more especially to the noble Family for whose Entertainment it was principally written. These Poems met with such Success, as to procure the Author the particular Friendship of several of the Nobility, (and, among the rest, the Patronage of the Duke of Wharton), which greatly helped him in his Finances.

By his Grace's Recommendation, he put up for Member of Parliament for Cirencester, but did not succeed. His noble Patron honoured him with his Company to All Souls; and, through his Instance and Persuasion, was at the Expence of erecting a considerable Part of the new Buildings then carrying on in that College. The Turn of his Mind leading him to Divinity, he quitted the Law, which he had never practised; and taking Orders, was appointed Chaplain in Ordinary to King George II. April 1728.

In that Year he published a Vindication of Providence, in Quarto; and, soon after, his Estimate of Human Life, in the same Size, which have gone through several Editions in 12mo, and thought by many to be the best of his Prose Performances. In 1730, he was presented by his College to the Rectory of Welwyn, in Hertfordshire, reputed worth 300l. a Year, besides the Lordship of the Manor annexed to it. He was married in 1731, to Lady Betty Lee, Widow of Colonel Lee, and Daughter to the Earl of Litchfield (a Lady of an eminent Genius and great Poetical Talents), who brought him a Son and Heir not long after their Marriage.

Though always in high Esteem with many of the first Rank, he never rose to great Preferment. He was a Favourite of the late Prince of Wales, his present Majesty's Father, and for some Years before his Death, was a pretty constant Attendant at Court; but upon the Prince's Decease, all his Hopes of farther rising in the Church were at an End; and towards the latter Part of his Life, his very Desire of it seemed to be laid aside; however, upon the Death of Dr. Hales, in 1761, he was appointed Clerk of the Closet to the Princess Dowager of Wales.

In the Year 1741, he had the Unhappiness to lose his Wife, and both her Children, which she had by her first Husband. They all died within a short Time of each other: That he felt greatly for their Loss, as well as for that of his Lady, may easily be perceived by his fine Poem

of the Night Thoughts, occasioned by it. This was a Species of Poetry peculiarly his own, and has been unrivalled by all who have attempted to copy him. His Applause here was deservedly great. The unhappy Bard, "whose Griefs in melting Numbers flow, and melancholy Joys diffuse around," has been often sung by the Profane as well as Pious. They were written, as before observed, under the recent Pressure of his Sorrow for the Loss of his Wife, and his Daughter and Son-in-law; they are addressed to LORENZO, a man of Pleasure and the World, and who, it is generally supposed (and very probably), was his own Son, then labouring under his Father's Displeasure. His Son-in-law is said to be characterized by PHILANDER, and his Daughter was certainly the Person he speaks of under the Appellation of NARCISSE. In her last Illness, he accompanied her to Montpelier, in the South of France, where she died soon after her Arrival in that City.

He wrote his Conjectures on Original Composition when he was turned of Eighty: and the Resignation, a Poem, was published a short Time before his Death. He died in his Parsonage House at Welwyn, April 12, 1765, and was buried, according to his own Desire (attended by all the Poor of the Parish) under the Altar-Piece of that Church, by the Side of his Wife. This Altar-Piece is reckoned one of the most curious in the Kingdom, being adorned with an elegant Piece of Needle-Work by the Lady Betty Young.

Before his Death, he ordered all his Manuscripts to be burnt; those that knew how much he expressed in a small Compass, and that he never wrote on trivial Subjects, will lament both the Excess of his Modesty (if I may so term it), and the irreparable Loss to Posterity; especially when it is considered, that he was the intimate Acquaintance of Addison, and was himself one of the Writers of the Spectators.

He left an only Son and Heir, Mr. Frederick Young, who had the first Part of his Education at Winchester School, and becoming a Scholar upon the Foundation, was sent to New College in Oxford; but there being no Vacancy (though the Society waited for one no less than two Years), he was admitted in the mean Time in Baliol College, where he behaved so imprudently, as to be forbidden the College. This Misconduct disoblighd his Father so much, that he never would suffer him to come into his Sight afterwards: However, by his Will he bequeathed to him, after a few Legacies, his whole Fortune, which was considerable.

As a Christian and Divine, he might be said to be an Example of primæval Piety; he gave a remarkable Instance of this one Sunday, when preaching in his Turn at St. James's; for though he strove to gain the Attention of his Audience, when he found he could not prevail, his Pity for their Folly got the better of all Decorum; he sat back in the Pulpit, and burst into a Flood of Tears.

His Turn of Mind was naturally solemn; and he usually, when at Home in the Country, spent many Hours in a Day, walking among the Tombs in his own Church-Yard. His Conversation, as well as Writings, had all a Reference to a future Life: Yet notwithstanding this solemnity of Temper, he was fond of innocent Sports and Amusements: He instituted an Assembly and a Bowling-Green in his Parish, and often promoted the Mirth of the Company in Person. His Wit was ever poignant, and always levelled at those who shewed any Contempt for Decency and Religion. His Epigram spoken Extempore upon Voltaire, is well known: Voltaire happening to ridicule Milton's allegorical Personages of Death and Sin, Dr. Young thus address'd him;—

Thou art so witty, profligate, and thin,
Thou seem'st a Milton with his Death and Sin.

He published a Collection of such of his Works as he thought the best, 1761, in four Volumes Duodecimo, and another was published since. Among these, his Satires, intitled the Love of Fame, or the Universal Passion, are by most considered as his principal Performance next to the Night Thoughts. They are finely characteristic of that excessive Pride, or rather Folly, of following prevailing Fashions, and aiming to be more than we really are, or can possibly be. They were written in early Life; and if smoothness of Style, Brilliancy of Wit, and Simplicity of Subject, can ensure Applause, our Author may demand it on this Occasion.

After the Death of his Wife, being wholly unacquainted with domestic Affairs, he referred the whole Care and Management of his Family to his Housekeeper, to whom he left a handsome Legacy.

It is universally acknowledged, that his Night Thoughts display a singular Genius, a lively Fancy, an extensive Knowledge of Men and Things, especially of the Feelings of the human Heart, and paint, in the strongest Colours, the Vanity of Life, with all its fading Honours and Emoluments, the Benefits of true Piety, especially in the Views of Death, and the most unanswerable Arguments in Support of the Soul's Immortality, and a future State. This Work has succeeded more than any other Moral Poem, of such considerable bulk, since Milton's Paradise Lost.

3

THE
COMPLAINT.

NIGHT THE FIRST.

ON
LIFE, DEATH, AND IMMORTALITY.

Humbly Inscribed to the Right Honourable ARTHUR
ONslow, Esq. Speaker of the House of Commons.

TIR'D Nature's sweet restorer, balmy Sleep!
He, like the world, his ready visit pays
Where Fortune smiles; the wretched he forsakes:
Swift on his downy pinions flies from woe,
And lights on lids unfully'd with a tear.

From short (as usual) and disturb'd repose
I wake: how happy they, who wake no more!
Yet that were vain, if dreams infest the grave.
I wake, emerging from a sea of dreams
Tumultuous; where my wreck'd desponding thought
From wave to wave of fancy'd misery,
At random drove, her helm of reason lost:
Tho' now restor'd, 'tis only change of pain,
(A bitter change!) severer for severe:
The Day too short for my distress; and Night,
Ev'n in the zenith of her dark domain,
Is sunshine, to the colour of my fate.

Night, fable goddess! from her ebon throne,
 In rayless majesty, now stretches forth
 Her leaden sceptre o'er a slumb'ring world.
 Silence, how dead! and darkness, how profound!
 Nor eye, nor list'ning ear, an object finds:
 Creation sleeps. 'Tis as the gen'ral pulse
 Of life stood still, and Nature made a pause;
 An awful pause! prophetic of her end
 And let her prophecy be soon fulfill'd:
 Fate! drop the curtain; I can lose no more.

Silence, and Darkness! solemn sisters! twins
 From ancient Night, who nurse the tender thought
 To Reason, and on Reason build resolve,
 (That column of true majesty in man)
 Assist me: I will thank you in the grave;
 The grave, your kingdom: there this frame shall fall
 A victim sacred to your dreary shrine.

But what are ye?—

THOU, who didst put to flight
 Primæval Silence, when the morning stars,
 Exulting, shouted o'er the rising ball;
 O THOU! whose word from solid Darkness struck
 That spark, the sun; strike wisdom from my soul;
 My soul, which flies to thee, her trust, her treasure,
 As misers to their gold, while others rest.
 Through this opaque of nature, and of soul,
 This double night, transmit one pitying ray,
 To lighten and to cheer. O lead my mind,
 (A mind that fain would wander from its woe),
 Lead it through various scenes of Life and Death;

And from each scene the noblest truths inspire.
Nor less inspire my conduct, than my song;
Teach my best reason, reason; my best will
Teach rectitude; and fix my firm resolve
Wisdom to wed, and pay her long arrear:
Nor let the vial of thy veng'ance, pour'd
On this devoted head, be pour'd in vain.

The bell strikes one. We take no note of time,
But from its loss. To give it then a tongue,
Is wise in man. As if an angel spoke,
I feel the solemn sound. If heard aright,
It is the knell of my departed hours:
Where are they? with the years beyond the flood.
It is the signal that demands dispatch.
How much is to be done? my hopes and fears
Start up alarm'd, and o'er life's narrow verge
Look down—on what? a fathomless abyss;
A dread eternity! how surely mine!
And can eternity belong to me,
Poor pensioner on the bounties of an hour?

How poor, how rich, how abject, how august,
How complicate, how wonderful is man!
How passing wonder HE, who made him such!
Who center'd in our make such strange extremes!
From diff'rent natures marvellously mix'd,
Connexion exquisite of distant worlds!
Distinguish'd link in being's endless chain!
Midway from nothing to the Deity!
A beam ethereal, fully'd, and absorpt!
Tho' fully'd and dishonour'd, still divine!

Dim miniature of greatness absolute !
An heir of glory ! a frail child of dust !
Helpless immortal ! infect infinite !
A worm ! a god !—I tremble at myself,
And in myself am lost ! At home a stranger,
Thought wanders up and down, surpriz'd, aghast,
And wond'ring at her own : how reason reels !
O what a miracle to man is man !
Triumphantly distress'd ! what joy, what dread !
Alternately transported, and alarm'd !
What can preserve my life ? or what destroy ?
An angel's arm can't snatch me from the grave ;
Legions of angels can't confine me there.

'Tis past conjecture ; all things rise in proof :
While o'er my limbs Sleep's soft dominion spreads,
What though my soul fantastic measures trod
O'er fairy fields ; or mourn'd along the gloom
Of pathless woods ; or down the craggy steep
Hurl'd headlong, swam with pain the mantled pool ;
Or scal'd the cliff ; or danc'd on hollow winds,
With antic shapes ? wild natives of the brain !
Her ceaseless flight, though devious, speaks her nature
Of subtler essence than the trodden clod ;
Active, aerial, towering, unconfin'd,
Unfetter'd with her gross companion's fall.

Ev'n silent Night proclaims my soul immortal :
Ev'n silent Night proclaims eternal day.
For human weal Heav'n husbands all events,
Dull sleep instructs ; nor sport vain dreams in vain.

Why then their loss deplore, that are not lost?
Why wanders wretched thought their tombs around,
In infidel distress? Are angels there?
Slumbers, rak'd up in dust, ethereal fire?
They live! they greatly live a life on earth
Unkindled, unconceiv'd; and from an eye
Of tenderness, let heav'nly pity fall
On me, more justly number'd with the dead.
This is the desert, this the solitude:
How populous! how vital is the grave!
This is creation's melancholy vault,
The vale funereal, the sad cypress gloom;
The land of apparitions, empty shades!
All, all on earth is shadow; all beyond
Is substance; the reverse is Folly's creed:
How solid all, where change shall be no more!
This is the bud of being, the dim dawn,
The twilight of our day, the vestibule:
Life's theatre as yet is shut; and Death,
Strong Death, alone can heave the massy bar,
This gross impediment of clay remove,
And make us, embryos of existence, free.
From real life, but little more remote
Is he, not yet a candidate for light,
The future embryo, slumb'ring in his fire.
Embryos we must be, till we burst the shell,
Yon ambient azure shell, and spring to life;
The life of gods, (O transport!) and of man.
Yet man, fool man! here buries all his thoughts;
Inters celestial hopes without one sigh:
Prisoner of earth, and pent beneath the moon,
Here pinions all his wishes; wing'd by Heav'n

To fly at infinite; and reach it there,
 Where seraphs gather immortality
 On life's fair tree, fast by the throne of God.
 What golden joys ambrosial clust'ring glow
 In HIS full beam, and ripen for the just!
 Where momentary ages are no more!
 Where Time, and Pain, and Chance, and Death ex-
 And is it in the flight of three-score years [pire!
 To push eternity from human thought,
 And smother souls immortal in the dust?
 A soul immortal, spending all her fires,
 Wasting her strength in strenuous idleness,
 Thrown into tumult, raptur'd, or alarm'd,
 At aught this scene can threaten or indulge;
 Resembles ocean into tempest wrought,
 To waft a feather, or to drown a fly.

Where falls this censure? It o'erwhelms myself.
 How was my heart incrust'd by the world!
 O how self-fetter'd was my grov'ling soul!
 How, like a worm, was I wrapt round and round
 In silken thought, which reptile Fancy spun!
 Till darken'd Reason lay quite clouded o'er
 With soft conceit of endless comfort here,
 Nor yet put forth her wings to reach the skies!

Night-visions may befriend (as sung above):
 Our waking dreams are fatal. How I dreamt
 Of things impossible! (Could sleep do more?)
 Of joys perpetual in perpetual change!
 Of stable pleasures on the tossing wave!
 Eternal sunshine in the storms of life!

How richly were my noon-tide trances hung
With gorgeous tapestries of pictur'd joys ;
Joy behind joy, in endless perspective !
Till at Death's toll, whose restless iron tongue
Calls daily for his millions at a meal,
Starting I woke, and found myself undone.
Where now my frenzy's pompous furniture ?
The cobweb'd cottage, with its ragged wall
Of mould'ring mud, is royalty to me !
The spider's most attenuated thread
Is cord, is cable, to man's tender tie
On earthly bliss ; it breaks at every breeze.

O ye blest scenes of permanent delight !
Full, above measure ! lasting, beyond bound !
A perpetuity of bliss, is bliss.
Could you, so rich in rapture, fear an end,
'That ghastly thought would drink up all your joy,
And quite unparadise the realms of light.
Safe are you lodg'd above these rolling spheres ;
The baleful influence of whose giddy dance
Sheds sad vicissitudes on all beneath.
Here teems with revolutions every hour ;
And rarely for the better ; or the best,
More mortal than the common births of fate.
Each moment has its fickle, emulous
Of Time's enormous scythe, whose ample sweep
Strikes empires from the root ; each moment plays
His little weapon in the narrower sphere
Of sweet domestic comfort, and cuts down
The fairest bloom of sublunary bliss.

Bliss! subulnary bliss!—Proud words, and vain
Implicit treason to divine decree!
A bold invasion of the rights of Heav'n!
I clasp'd the phantoms, and I found them air.
O had I weigh'd it e're my fond embrace,
What darts of agony had miss'd my heart!

Death! great proprietor of all, 'tis thine
To tread out empire, and to quench the stars.
The sun himself by thy permission shines;
And, one day, thou shalt pluck him from his sphere.
Amid such mighty plunder, why exhaust
Thy partial quiver on a mark so mean?
Why thy peculiar rancour wreak'd on me?
Infatiate archer! could not one suffice?
Thy shaft flew thrice; and thrice my peace was slain;
And thrice, e'er thrice yon moon had fill'd her horn.
O Cynthia! why so pale? dost thou lament
Thy wretched neighbour? grieve to see thy wheel
Of ceaseless change outwhirl'd in human life?
How wanes my borrow'd bliss! from Fortune's smile,
Precarious courtesy! not Virtue's sure,
Self-given, solar, ray of sound delight.

In ev'ry vary'd posture, place, and hour,
How widow'd ev'ry thought of ev'ry joy!
Thought, busy thought! too busy for my peace!
Through the dark postern of time long elaps'd,
Led softly, by the stillness of the night,
Led, like a murderer, (and such it proves!)
Strays (wretched rover!) o'er the pleasing past;
In quest of wretchedness perversely strays;

And finds all desert now ; and meets the ghosts
 Of my departed joys, a num'rous train !
 I rue the riches of my former fate ;
 Sweet Comfort's blasted clusters I lament ;
 I tremble at the blessings once so dear ;
 And ev'ry pleasure pains me to the heart.

Yet why complain ? or why complain for one ?
 Hangs out the sun his lustre but for me,
 The single man ? are angels all beside ?
 I mourn for millions : 'tis the common lot :
 In this shape, or in that, has fate entail'd
 The mother's throes on all of women born,
 Not more the children, than sure heirs of pain.

War, famine, pest, volcano, storm, and fire,
 Intestine broils, oppression, with her heart
 Wrapt up in triple bras, besiege mankind :
 God's image, disinherited of day,
 Here plung'd in mines, forgets a sun was made ;
 There, beings deathless as their haughty lord,
 Are hammer'd to the galling oar for life ;
 And plough the winter's wave, and reap despair.
 Some, for hard masters, broken under arms,
 In battle lopt away, with half their limbs,
 Beg bitter bread through realms their valour sav'd,
 If so the tyrant, or his minions, doom.
 Want, and incurable disease (fell pair !)
 On hopeless multitudes remorseless seize
 At once, and make a refuge of the grave.
 How groaning hospitals eject their dead !
 What numbers groan for sad admission there !

What numbers, once in Fortune's lap high-fed,
Solicit the cold hand of charity !
To shock us more, solicit it in vain !
Ye filken sons of pleasure ! since in pains
You rue more modish visits, visit here,
And breathe from your debauch : give, and reduce
Surfeit's dominion o'er you : but, so great
Your impudence, you blush at what is right.

Happy ! did sorrow seize on such alone.
Not prudence can defend, or virtue save ;
Disease invades the chastest temperance ;
And punishment the guiltless ; and alarm,
Thro' thickest shades, pursues the fond of peace.
Man's caution often into danger turns,
And, his guard falling, crushes him to death.
Not Happiness itself makes good her name ;
Our very wishes give us not our wish.
How distant 'oft the thing we doat on most,
From that for which we doat, felicity ?
The smoothest course of Nature has its pains ;
And truest friends, thro' error, wound our rest.
Without misfortune, what calamities ?
And what hostilities, without a foe ?
Nor are foes wanting to the best on earth.
But endless is the list of human ills ;
And sighs might sooner fail, than cause to sigh.

A part how small of the terraqueous globe
Is tenanted by man ? the rest a waste ;
Rocks, deserts, frozen seas, and burning sands ;
Wild haunts of monsters, poisons, stings, and death :

Such is earth's melancholy map! but, far,
 More sad! this earth is a true map of man:
 So bounded are its haughty lord's delights
 To Woe's wide empire; where deep troubles tofs,
 Loud sorrows howl, invenom'd passions bite,
 Rav'nous calamities our vitals seize,
 And threat'ning fate wide opens to devour.

What then am I, who sorrow for myself?
 In age, in infancy, from others aid
 Is all our hope; to teach us to be kind;
 That, Nature's first, last lesson to mankind:
 The selfish heart deserves the pain it feels.
 More gen'rous sorrow, while it sinks, exalts;
 And conscious Virtue mitigates the pang.
 Nor Virtue, more than Prudence, bids me give
 Swoln thought a second channel: who divide,
 They weaken too, the torrent of their grief.
 Take then, O World! thy much indebted tear;
 How sad a sight is human happiness
 To those whose thought can pierce beyond an hour!
 O thou! whate'er thou art, whose heart exults!
 Wouldst thou I should congratulate thy fate?
 I know thou wouldst; thy pride demands it from me.
 Let thy pride pardon, what thy nature needs,
 The salutary censure of a friend.
 Thou happy wretch! by blindness thou art blest;
 By dotage dandled to perpetual smiles.
 Know, smiler! at thy peril art thou pleas'd;
 Thy pleasure is the promise of thy pain.
 Misfortune, like a creditor severe,
 But rises in demand for her delay;

She makes a scourge of past prosperity,
To sting thee more, and double thy distress.

LORENZO, Fortune makes her court to thee ;
Thy fond heart dances while the Syren sings.
Dear is thy welfare ; think me not unkind ;
I would not damp, but to secure, thy joys :
Think not that fear is sacred to the storm.
Stand on thy guard against the smiles of Fate.
Is heav'n tremendous in its frowns ? most sure ;
And in its favours formidable too :
Its favours here are trials, not rewards ;
A call to duty, not discharge from care ;
And should alarm us, full as much as woes ;
Awake us to their cause and consequence ;
O'er our scann'd conduct give a jealous eye,
And make us tremble, weigh'd with our desert ;
Awe Nature's tumults, and chastise her joys ;
Left, while we clasp, we kill them ; nay, invert,
To worse than simple misery, their charms.
Revolted joys, like foes in civil war,
Like bosom-friendships to resentment sour'd,
With rage invenom'd rise against our peace.
Beware what earth calls happiness ; beware
All joys, but joys that never can expire ;
Who builds on less than an immortal base,
Fond as he seems, condemns his joys to death.
Mine dy'd with thee, PHILANDER ! thy last sigh
Dissolv'd the charm ; the disenchanting earth
Lost all her lustre. Where, her glittering towers ?
Her golden mountains, where ? all darken'd down
To naked waste ; a dreary vale of tears :

The great magician's dead! Thou poor, pale piece
 Of out-cast earth, in darkness! what a change
 From yesterday! thy darling hope so near,
 (Long-labour'd prize!) O how Ambition flush'd
 Thy glowing cheek! Ambition, truly great,
 Of virtuous praise. Death's subtle seed within,
 (Sly treach'rous miner!) working in the dark,
 Smil'd at thy well-concerted scheme, and beckon'd
 The worm to riot on that rose so red,
 Unfaded ere it fell; one moment's prey!

Man's foresight is conditionally wise;
 LORENZO! wisdom into folly turns
 Oft, the first instant; its idea fair
 To labouring thought is born. How dim our eye!
 The present moment terminates our sight;
 Clouds, thick as those on doomsday, drown the next;
 We penetrate, we prophecy in vain.
 Time is dealt out by particles; and each,
 Ere mingled with the streaming sands of life,
 By Fate's inviolable oath is sworn
 Deep silence, "Where eternity begins."

By Nature's law, what may be, may be now;
 There's no prerogative in human hours.
 In human hearts what bolder thought can rise
 Than man's presumption on to-morrow's dawn?
 Where is to-morrow? In another world.
 For numbers this is certain; the reverse
 Is sure to none: and yet on this *perhaps*,
 This *peradventure*, infamous for lies,
 As on a rock of adamant we build

Our mountain-hopes; spin out eternal schemes,
As we the fatal sisters could out-spin,
And, big with life's futurities, expire.

Not even PHILANDER had bespoke his shroud,
Nor had he cause: a warning was deny'd.
How many fall as sudden, not as safe!
As sudden, though for years admonish'd, home,
Of human ills, the last extreme beware;
Beware, LORENZO! a slow sudden death.
How dreadful that deliberate surprize!
Be wise to-day, 'tis madness to defer;
Next day the fatal precedent will plead;
Thus on, till wisdom is push'd out of life,
Procrastination is the thief of time;
Year after year it steals, till all are fled,
And to the mercies of a moment leaves
The vast concerns of an eternal scene.
If not so frequent, would not this be strange?
That 'tis so frequent, this is stranger still.

Of man's miraculous mistakes, this bears
The palm, "That all men are about to live,"
For ever on the brink of being born.
All pay themselves the compliment to think
They, one day, shall not drivel; and their pride
On this reversion takes up ready praise;
At least, their own, their future selves applauds.
How excellent that life they ne'er will lead!
Time lodg'd in their own hands is Folly's vails;
That lodg'd in Fate's, to wisdom they consign;
The thing they can't but purpose, they postpone;

'Tis not in Folly, not to scorn a fool ;
And scarce in human wisdom to do more.
All promise is poor dilatory man,
And that thro' every stage : when young, indeed,
In full content we sometimes nobly rest,
Unanxious for ourselves ; and only wish
As duteous sons, our fathers were more wise :
At thirty, man suspects himself a fool ;
Knows it at forty, and reforms his plan ;
At fifty, chides his infamous delay,
Pushes his prudent purpose to resolve ;
In all the magnanimity of thought
Resolves, and re-resolves ; then dies the same.

And why ? because he thinks himself immortal :
All men think all men mortal, but themselves ;
Themselves, when some alarming shock of Fate
Strikes thro' their wounded hearts the sudden dread ;
But their hearts wounded, like the wounded air,
Soon close ; where, pass'd the shaft, no trace is found.
As from the wing no scar the sky retains ;
The parted wave no furrow from the keel ;
So dies in human hearts the thought of death.
Ev'n with the tender tear which Nature sheds
O'er those we love, we drop it in their grave.
Can I forget PHILANDER ? That were strange :
O my full heart !—But should I give it vent,
The longest night, though longer far, would fail,
And the lark listen to my midnight song.

The sprightly lark's shrill matin wakes the morn,
Grief's sharpest thorn hard pressing on my breast,

I strive, with wakeful melody, to cheer
The fullen gloom, sweet Philomel! like thee,
And call the stars to listen: every star
Is deaf to mine, enamour'd of thy lay.
Yet be not vain; there are who thine excell,
And charm thro' distant ages: wrapt in shade,
Pris'ner of darkness! to the silent hours,
How often I repeat their rage divine,
To lull my griefs, and steal my heart from woe!
I roll their raptures, but not catch their fire.
Dark, though not blind, like thee, Mæonides!
Or Milton! thee; ah! could I reach your strain!
Or His, who made Mæonides our own.
Man too he sung: immortal man I sing;
Oft bursts my song beyond the bounds of life;
What now, but immortality, can please?
O had he press'd his theme, pursu'd the track,
Which opens out of darkness into day!
O had he mounted on his wing of fire,
Soar'd where I sink, and sung immortal man!
How had it bless'd mankind, and rescu'd me!

THE
COMPLAINT.

NIGHT THE SECOND.

ON
TIME, DEATH, AND FRIENDSHIP.

Humbly inscribed to the Right Honourable the Earl of
WILMINGTON.

“WHEN the cock crew, he wept”—smote
by that eye
Which looks on me, on all: that Pow’r, who bids
This midnight centinel, with clarion shrill,
(Emblem of that which shall awake the dead),
Rouse souls from slumber into thoughts of heav’n.
Shall I too weep! Where then is fortitude?
And, fortitude abandon’d, where is man?
I know the terms on which he sees the light:
He that is born is lifted: life is war;
Eternal war with woe: who bears it best,
Deserves it least.—On other themes I’ll dwell.
LORENZO! let me turn my thoughts on thee,
And thine, on themes may profit; profit there
Where most thy need: themes, too, the genuine growth
Of dear PHILANDER’s dust. He thus, tho’ dead,
May still befriend.—What themes? Time’s wondrous
price,
Death, Friendship, and PHILANDER’s final scene:
Themes meet for man! and meet at every hour,

But most at this, at midnight, ever clad
In Death's own fables; silent as his realms;
And prone to weep; profuse of dewy tears
O'er nature, in her temporary tomb.

So could I touch these themes, as might obtain
Thine ear, nor leave thy heart quite disengag'd,
The good deed would delight me; half impress
On my dark cloud an Iris; and from grief
Call glory.—Dost thou mourn PHILANDER's fate?
I know thou say'st it; says thy life the same?
He mourns the dead, who lives as they desire.
Where is that thrift, that avarice of TIME,
(O glorious avarice!) thought of death inspires,
As rumoured robberies endear our gold?
O Time! than gold more sacred; more a load
Than lead, to fools; and fools reputed wise.
What moment granted man without account?
What years are squander'd, Wisdom's debt unpaid?
Our wealth in days all due to that discharge.
Haste, haste, he lies in wait, he's at the door.
Insidious Death! should his strong hand arrest,
No composition sets the pris'ner free:
Eternity's inexorable chain
Fast binds; and veng'ance claims the full arrears.

How late I shudder'd on the brink! how late
Life call'd for her last refuge in despair!
That time is mine, O MEAD! to thee I owe;
Fain would I pay thee with eternity;
But ill my genius answers my desire;
My sickly song is mortal past thy cure:
Accept the will;—it dies not with my strain,

For what calls thy disease, LORENZO? not
For Esculapian, but for moral aid.
Thou think'st it folly to be wise too soon.
Youth is not rich in Time; it may be, poor:
Part with it as with money, sparing; pay
No moment, but in purchase of its worth:
And what its worth, ask death-beds; they can tell.
Part with it as with life, reluctant; big
With holy hope of nobler Time to come:
Time higher aim'd, still nearer the great mark
Of men and angels; virtue more divine.

Is this our duty, wisdom, glory, gain?
(These Heav'n benign in vital union binds),
And sport we like the natives of the bough,
When vernal suns inspire? Amusement reigns
Man's great demand: to trifle is to live:
And is it then a trifle, too, to die?

Thou say'st I preach, LORENZO! 'tis confess'd.
What if, for once, I preach thee quite awake?
Who wants amusement in the flame of battle?
Is it not treason to the soul immortal,
Her foes in arms, eternity the prize?
Will toys amuse, when med'cines cannot cure?
When spirits ebb, when life's enchanting scenes
Their lustre lose, and lessen in our sight,
(As lands, and cities with their glittering spires,
To the poor shatter'd bark, by sudden storm
Thrown off to sea, and soon to perish there),
Will toys amuse?—No: thrones will then be toys,
And earth and skies seem dust upon the scale.

Redeem we Time?—Its loss we dearly buy.
What pleads LORENZO for his high priz'd sports?
He pleads Time's num'rous blanks; he loudly pleads
The straw-like trifles on life's common stream.
From whom those blanks and trifles, but from thee?
No blank, no trifle, Nature made, or meant.
Virtue, or purpos'd virtue, still be thine:
This cancels thy complaint at once; this leaves
In act no trifle, and no blank in Time:
This greatens, fills, immortalizes all;
This, the bless'd art of turning all to gold;
This the good heart's prerogative to raise
A royal tribute from the poorest hours.
Immense revenue! ev'ry moment pays.
If nothing more than purpose in thy pow'r;
Thy purpose firm, is equal to the deed:
Who does the best his circumstance allows,
Does well, acts nobly; angels could no more.
Our outward act, indeed, admits restraint;
'Tis not in things o'er thought to domineer:
Guard well thy thought; our thoughts are heard in
heav'n.

On all important Time, thro' every age,
Tho' much, and warm, the wise have urg'd; the man
Is yet unborn, who duly weighs an hour.
"I've lost a day,"—the prince who nobly cry'd,
Had been an emperor without his crown;
Of Rome! say, rather, lord of human race:
He spoke as if deputed by mankind.
So should all speak: so Reason speaks in all.
From the soft whispers of that God in man,

Why fly to folly, why to frenzy fly,
 For rescue from the blessings we possess?
 Time, the supreme!—Time is eternity;
 Pregnant with all eternity can give;
 Pregnant with all that makes archangels smile:
 Who murders Time, he crushes in the birth
 A pow'r ethereal, only not ador'd.

Ah! how unjust to Nature and himself,
 Is thoughtless, thankless, inconsistent man!
 Like children babbling nonsense in their sports,
 We censure Nature for a span too short;
 That span too short, we tax as tedious too;
 Torture invention, all expedients tire,
 To lash the ling'ring moments into speed,
 And whirl us (happy riddance!) from ourselves.
 Art, brainless Art! our furious charioteer,
 (For Nature's voice unstifled would recall)
 Drives headlong towards the precipice of death;
 Death, most our dread; death thus more dreadful
 O what a riddle of absurdity! [made;
 Leisure is pain; takes off our chariot-wheels:
 How heavily we drag the load of life!
 Bless'd leisure is our curse: like that of Cain,
 It makes us wander; wander earth around,
 To fly that tyrant, Thought. As Atlas groan'd
 The world beneath, we groan beneath an hour.
 We cry for mercy to the next amusement;
 The next amusement mortgages our fields!
 Slight inconvenience! prisons hardly frown,
 From hateful Time if prisons set us free.
 Yet when Death kindly tenders us relief,

We call him cruel ; years to moments shrink,
Ages to years. The telescope is turn'd.
To man's false optics (from his folly false),
Time, in advance, behind him hides his wings,
And seems to creep, decrepit with his age :
Behold him, when pass'd by ; what then is seen,
But his broad pinions swifter than the winds?
And all mankind, in contradiction strong,
Rueful, aghast ! cry out at his career.

Leave to thy foes these errors, and these ills ;
To nature just, their cause and cure explore.
Not short Heav'n's bounty, boundless our expence ;
No niggard, Nature ; men are prodigals.
As bold Alphonfus threaten'd in his pride,
We throw away our suns, as made for sport,
And not to light us on our way to scenes
Whose lustre turns their lustre into shade.
We waste, not use, our Time : we breathe, not live.
Time wasted is existence ; us'd is life :
And bare existence, man, to live ordain'd,
Wrings, and oppresses with enormous weight.
And why ? since Time was giv'n for use, not waste,
Injoin'd to fly ; with tempest, tide, and stars,
To keep his speed, nor ever wait for man :
Time's use was doom'd a pleasure ; waste, a pain ;
That man might feel his error, if unseen ;
And feeling, fly to labour for his cure :
Not, blund'ring, split on idleness, for ease.
Life's cares are comforts ; such by Heav'n design'd ;
He that has none, must make them, or be wretched.
Cares are employments ; and without employ

The soul is on a rack ; the rack of rest ;
To souls most adverse ; action all their joy.

Here, then, the riddle, mark'd above, unfolds ;
Then Time turns torment, when man turns a fool.
We rave, we wrestle with great Nature's plan ;
We thwart the Deity ; and 'tis decreed,
Who thwart his will, shall contradict their own.
Hence our unnatural quarrel with ourselves ;
Our thoughts at enmity ; our bosom-broil :
We push Time from us, and we wish him back,
Lavish of lustre, and yet fond of life ;
Life we think long, and short ; death seek, and shun ;
Body and soul, like peevish man and wife,
United jar, and yet are loth to part.

Oh the dark days of vanity ! while here,
How tasteless ! and how terrible, when gone !
Gone ! they ne'er go ; when past, they haunt us still ;
The spirit walks of ev'ry day deceas'd,
And smiles an angel, or a fury frowns.
Nor death, nor life delight us. If time past,
And time possess, both pain us, what can please ?
That which the Deity to please ordain'd,
Time us'd. The man who consecrates his hours
By vigorous effort, and an honest aim,
At once he draws the sting of life and death :
He walks with Nature, and her paths are peace.

Our error's cause and cure are seen : see next
Time's nature, origin, importance, speed ;
And thy great gain from urging his career.—

All-sensual man, because un-touch'd, unseen,
He looks on Time as nothing. Nothing else
Is truly man's; 'tis Fortune's. Time's a God.
Hast thou ne'er heard of Time's omnipotence?
For, or against, what wonders can he do!
And will: to stand blank neuter he disdains. [sent
Not on those terms was Time (Heav'n's stranger!)]
On his important embassy to man.

LORENZO! no: on the long destin'd hour,
From everlasting ages growing ripe,
That memorable hour of wondrous birth,
When the dread Sire, on emanation bent,
And big with Nature, rising in his might,
Call'd forth creation (for then Time was born),
By Godhead streaming through a thousand worlds!
Not on those terms, from the great days of heav'n,
From old Eternity's mysterious orb,
Was time cut off, and cast beneath the skies;
The skies, which watch him in his new abode,
Measuring his motions by revolving spheres;
That horologe machinery divine.
Hours, days, and months, and years, his children,
play,

Like num'rous wings, around him, as he flies;
Or, rather, as unequal plumes, they shape
His ample pinions, swift as darted flame,
To gain his goal, to reach his ancient rest,
And join anew Eternity, his fire;
In his immutability to nest,
When worlds, that count his circles now, unhing'd,
(Fate the loud signal sounding), headlong rush
To timeless night and chaos, whence they rose.

Why spur the speedy? why with levities
 New-wing thy short, short day's too rapid flight?
 Know'st thou, or what thou dost, or what is done?
 Man flies from Time, and Time from Man: too
 soon

In sad divorce this double flight must end;
 And then, where are we? where, LORENZO! then,
 Thy sports? thy pomps?—I grant thee, in a state
 Not unambitious; in the ruffled shroud,
 Thy Parian tomb's triumphant arch beneath.
 Has Death his sopperies? then well may Life
 Put on her plume, and in her rainbow shine.

Ye well-array'd! ye lilies of our land!
 Ye lilies male! who neither toil nor spin,
 (As sister lilies might), if not so wise.
 As Solomon, more sumpt'ous to the sight!
 Ye delicate! who nothing can support,
 Yourselves most insupportable! for whom
 The winter rose must blow, the sun put on
 A brighter beam in Leo; filky-soft
 Favonius breathe still softer, or be chid;
 And other worlds send odours, sauce, and song,
 And robes, and notions, fram'd in foreign looms!
 O ye LORENZOS of our age! who deem
 One moment unamus'd, a misery
 Not made for feeble man! who call aloud
 For ev'ry bawble, drivell'd o'er by sense;
 For rattles, and conceits of ev'ry cast,
 For change of follies, and relays of joy,
 To drag you, patient, through the tedious length
 Of a short winter's day;—say, sages! say,

Wit's oracles! say, dreamers of gay dreams!
How will you weather an eternal night,
Where such expedients fail? where wit's a fool,
Mirth mourns, dreams vanish, laughter drops a tear.

O treach'rous Conscience! while she seems to sleep
On rose and myrtle, lull'd with Syren song;
While she seems, nodding o'er her charge, to drop
On headlong Appetite the slacken'd rein,
And give us up to Licence, unrecall'd,
Unmark'd;—see, from behind, her secret stand,
The sly informer minutes every fault,
And her dread diary with horror fills.
Not the gross act alone employs her pen;
She reconnoitres Fancy's airy band;
A watchful foe! The formidable spy,
List'ning, o'erhears the whispers of our camp;
Our dawning purposes of heart explores,
And steals our embryos of iniquity.
As all rapacious usurers conceal
Their doomsday-book from all-consuming heirs;
Thus, with indulgence most severe, she treats
Us, spendthrifts of inestimable Time;
Unnoted, notes each moment misapply'd;
In leaves more durable than leaves of brass,
Writes our whole history; which Death shall read
In ev'ry pale delinquent's private ear;
And Judgment publish; publish to more worlds
Than this; and endless age in groans resound.
LORENZO, such that sleeper in thy breast!
Such is her slumber; and her vengeance such,

For flighted counsel: such thy future peace!
And think'st thou still thou canst be wise too soon?

But why on Time so lavish is my song?
On this great theme kind Nature keeps a school,
To teach her sons herself. Each night we die,
Each morn are born anew: each day, a life!
And shall we kill each day? If trifling kills,
Sure vice must butcher. O what heaps of slain
Cry out for veng'ance on us? Time destroy'd
Is suicide, where more than blood is spilt.
Time flies, death urges, knells call, Heav'n invites,
Hell threatens: all exerts; in effort, all:
More than creation labours!—Labours more?
And is there in creation, what, amidst
This tumult universal, wing'd dispatch,
And ardent energy, supinely yawns?—
Man sleeps; and man alone; and man, whose fate,
Fate irreverfible, intire, extreme,
Endlefs, hair-hung, breeze-shaken, o'er the gulph
A moment trembles; drops! and man, for whom
All else is in alarm; man, the fole caufe
Of this furrounding ftorm! and yet he fleeps,
As the ftorm rock'd to reft.—Throw years away!
Throw empires, and be blamelefs. Moments feize;
Heav'n's on their wing: a moment we may wifh,
When worlds want wealth to buy. Bid day ftand ftill,
Bid him drive back his car, recall, retake
Fate's hafty prey; implore him, reimport
The period paff, regive the given hour.
LORENZO! more than miracles we want:
LORENZO!—O for yefterdays to come!

Such is the language of the man awake;
His ardour such, for what oppresses thee.
And is his ardour vain, LORENZO! no:
That more than miracle the gods indulge:
To-day is yesterday return'd; return'd
Full-power'd to cancel, expiate, raise, adorn,
And reinstate us on the rock of peace.
Let it not share its predecessor's fate;
Nor, like its elder sisters, die a fool.
Shall it evaporate in fume? Fly off
Fuliginous, and stain us deeper still?
Shall we be poorer for the plenty pour'd?
More wretched for the clemencies of Heav'n?

Where shall I find him? Angels, tell me where:
You know him! he is near you; point him out.
Shall I see glories beaming from his brow?
Or trace his footsteps by the rising flow'rs?
Your golden wings, now hov'ring o'er him, shed
Protection; now are waving in applause
To that blest son of fore-fight! lord of fate!
That awful independent on to-morrow!
Whose work is done; who triumphs in the past;
Whose yesterdays look backward with a smile;
Nor, like the Parthian, wound him as they fly;
That common but opprobrious lot! Past hours,
If not by guilt, yet wound us by their flight,
If folly bounds our prospect by the grave,
All feeling of futurity benumb'd;
All god-like passion for eternals quench'd;
All relish of realities expir'd;
Renounc'd all correspondence with the skies;

Our freedom chain'd; quite wingless our desire;
In sense dark-prison'd all that ought to soar,
Prone to the centre, crawling in the dust;
Dismounted every great and glorious aim;
Embruted ev'ry faculty divine;
Heart-bury'd in the rubbish of the world;
The world, that gulph of souls, immortal souls,
Souls elevate, angelic, wing'd with fire
To reach the distant skies, and triumph there
On thrones, which shall not mourn their masters
 chang'd;
Tho' we from earth; ethereal, they that fell.
Such veneration due, O man! to man,

Who venerate themselves, the world despise.
For what, gay friend! is this escutcheon'd world,
Which hangs out DEATH in one eternal night?
A night, that glooms us in the noon-tide ray,
And wraps our thought, at banquets, in the shroud.
Life's little stage is a small eminence,
Inch-high the grave above, that home of man,
Where dwells the multitude: we gaze around;
We read their monuments; we sigh; and while
We sigh we sink; and are what we deplor'd;
Lamenting, or lamented, all our lot!

Is Death at distance? No: he has been on thee:
And given sure earnest of his final blow.
Those hours, which lately smil'd, where are they
 now?

Pallid to thought, and ghastly! drown'd, all drown'd
In that great deep, which nothing disembogues;

And, dying, they bequeath thee small renown.
The rest are on the wing : how fleet their flight !
Already has the fatal train took fire ;
A moment, and the world's blown up to thee ;
The sun is darkness, and the stars are dust.

Time passes like a post : we nothing send
But poor Bellerophon's express ; our doom.
'Tis greatly wise to talk with our past hours ;
And ask them, what report they bore to heav'n ;
And how they might have borne more welcome news ;
Their answers form what men Experience call ;
If Wisdom's friend, her best ; if not, worst foe.
O reconcile them !—kind Experience cries,
“ There's nothing here, but what as nothing weighs ;
“ The more our joy, the more we know it vain ;
“ And by success are tutor'd to despair.”
Nor is it only thus, but must be so.
Who knows not this, though grey, is still a child.
Loose then from earth the grasp of fond desire ;
Weigh anchor, and some happier clime explore.

Art thou so moor'd thou canst not disengage,
Nor give thy thoughts a ply to future scenes ?
Since by Life's passing breath, blown up from earth,
Light, as the summer's dust, we take, in air,
A moment's giddy flight, and fall again :
Join the dull mass, increase the trodden soil,
And sleep till earth herself shall be no more ;
Since, then (as emmets, their small world o'erthrown),
We, sore amaz'd, from out earth's ruins crawl,
And rise to fate extreme, of foul or fair,

As man's own choice, (controller of the skies!)
As man's despotic will, perhaps one hour,
(O how omnipotent is Time!) decrees;
Should not each warning give a strong alarm?
Warning, far less than that of bosom torn
From bosom, bleeding o'er the sacred dead!
Should not each dial strike us as we pass,
Bortentous, as the written wall, which struck,
O'er midnight bowls, the proud Assyrian pale,
Ere-while high flush'd with insolence and wine?
Like that, the dial speaks; and points to thee,
LORENZO, loth to break the banquet up:
"O man! thy kingdom is departing from thee;
"And, while it lasts, is emptier than my shade."
Its silent language such: nor need'st thou call
Thy Magi, to decypher what it means.
Know, like the Median, fate is in thy walls:
Dost ask, how? whence? Belshazzar-like, amaz'd!
Man's make incloses the sure seeds of Death;
Life feeds the murderer: ingrate! he thrives
On her own meal; and then his nurse devours,

But here, LORENZO, the delusion lies;
That solar shadow, as it measures life,
It life resembles too: life speeds away
From point to point, though seeming to stand still:
The cunning fugitive is swift by stealth;
Too subtle is the movement to be seen:
Yet soon man's hour is up, and we are gone.
Warnings point out our danger; gnomons, time:
As these are useless when the sun is set;
So those, but when more glorious Reason shines.

Reason should judge in all: in Reason's eye,
That sedentary shadow travels hard.

But such our gravitation to the wrong,
So prone our hearts to whisper what we wish,
'Tis later with the wife than he's aware.

A WILMINGTON goes slower than the sun;
And all mankind mistake their time of day;
E'vn age itself: fresh hopes are hourly sown
In furrow'd brows. So gentle life's descent,
We shut our eyes, and think it is a plain:
We take fair days in winter for the spring;
And turn our blessings into bane. Since oft
Man must compute that age he cannot feel,
He scarce believes he's older for his years.
Thus, at life's latest eve, we keep in store
One disappointment sure, to crown the rest;
The disappointment of a promis'd hour.

On this, or similar, PHILANDER! thou,
Whose mind was moral, as the preacher's tongue;
And strong, to wield all science worth the name;
How often we talk'd down the summer's sun,
And cool'd our passions by the breezy stream!
How often thaw'd and shorten'd winter's eve,
By conflict kind, that struck out latent truth!
Best found, so sought; to the recluse more coy;
Thoughts disentangle, passing o'er the lip;
Clean runs the thread; if not, 'tis thrown away,
Or kept to tie up nonsense for a song;
Song, fashionably fruitless! such as stains
The fancy, and unhallow'd passion fires;
Chiming her saints to Cytherea's fane.

Know'st thou, LORENZO, what a friend contains?
As bees mix'd nectar draw from fragrant flow'rs,
So men from FRIENDSHIP, wisdom and delight:
Twins ty'd by Nature, if they part, they die.
Hast thou no friend to set thy mind abroad?
Good sense will stagnate: thoughts, shut up, want air,
And spoil, like bales unopen'd to the sun.
Had thought been all, sweet speech had been deny'd;
Speech, thought's canal! Speech, thought's criterion too.

Thought in the mine, may come forth gold or dross;
When coin'd in words we know its real worth.
If sterling, store it for thy future use;
'Twill buy thee benefit; perhaps, renown.
Thought, too, deliver'd, is the more possess'd,
Teaching, we learn; and, giving, we retain
The births of intellect; when dumb, forgot.
Speech ventilates our intellectual fire;
Speech burnishes our mental magazine;
Brightens for ornament, and whets for use.
What numbers, sheath'd in erudition, lie,
Plung'd to the hilts in venerable tomes,
And rusted in; who might have borne an edge,
And play'd a sprightly beam, if born to speech;
If born bless'd heirs to half their mother's tongue!
'Tis thought's exchange, which like th' alternate push
Of waves conflicting, breaks the learned scum,
And defecates the student's standing pool.

In contemplation is his proud resource?
'Tis poor, as proud, by converse unsustain'd;
Rude thought runs wild in Contemplation's field;

Converse, the menage, breaks it to the bit
Of due restraint; and emulation's spur
Gives graceful energy, by rivals aw'd.
'Tis converse qualifies for solitude;
As exercise, for salutary rest.
By that untutor'd, Contemplation raves
A lunar prince, or famish'd beggar dies;
And Nature's fool, by Wisdom's is outdone.

Wisdom, though richer than Peruvian mines,
And sweeter than the sweet ambrosial hive,
What is she, but the means of happiness?
That unobtain'd, than folly more a fool;
A melancholy fool, without her bells:
Friendship, the means of wisdom, richly gives
The precious end, which makes our wisdom wise.
Nature, in zeal for human amity,
Denies, or damps an undivided joy.
Joy is an import; joy is an exchange;
Joy flies monopolists: it calls for two:
Rich fruit! heav'n-planted! never pluck'd by one.
Needful auxiliars are our friends, to give
To social man true relish of himself.
Full on ourselves descending in a line,
Pleasure's bright beam is feeble in delight:
Delight intense, is taken by rebound;
Reverberated pleasures fire the breast.

Celestial happiness, whene'er she stoops
To visit earth, one shrine the goddess finds,
And one alone, to make her sweet amends
For absent heav'n—the bosom of a friend;

Where heart meets heart, reciprocally soft,
Each other's pillow to repose divine.
Beware the counterfeit: in Passion's flame
Hearts melt; but melt like ice, soon harder froze.
True love strikes root in Reason, Passion's foe:
Virtue alone entenders us for life:
I wrong her much—entenders us for ever.
Of Friendship's fairest fruits, the fruit most fair
Is Virtue kindling at a rival fire,
And, emulously, rapid in her race.
O the soft enmity! endearing strife!
This carries Friendship to her noontide point,
And gives the rivet of eternity.

From Friendship, which outlives my former themes,
Glorious survivor of old Time, and Death!
From Friendship, thus, that flow'r of heav'nly feed,
The wise extract earth's most Hyblean blifs,
Superior wisdom, crown'd with smiling joy;
For joy, from friendship born, abounds in smiles.
O store it in the soul's most golden cell!

But for whom blossoms this Elysian flow'r?
Abroad they find, who cherish it at home.
LORENZO! pardon what my love extorts,
An honest love, and not afraid to frown.
Though choice of follies fasten on the great,
None clings more obstinate, than fancy fond,
That sacred Frindship is their easy prey;
Caught by the wafture of a golden lure,
Or fascination of a high-born smile.
Their smiles, the great, and the coquet, throw out

For other hearts, tenacious of their own;
And we no less of ours, when such the bait.
Ye Fortune's cofferers! ye pow'rs of wealth!
You do your rent-rolls most felonious wrong,
By taking our attachment to yourselves.
Can gold gain Friendship? Impudence of hope!
As well mere man an angel might beget.
Love, and love only, is the loan for love.
LORENZO! pride repress; nor hope to find
A friend, but what has found a friend in thee.
All like the purchase, few the price will pay;
And this makes friends such miracles below.

What if (since daring on so nice a theme)
I show thee Friendship delicate, as dear,
Of tender violations apt to die?
Reserve will wound it; and distrust, destroy.
Deliberate on all things with thy friend.
But since friends grow not thick on ev'ry bough,
Nor ev'ry friend unrotten at the core;
First, on thy friend, delib'rate with thyself:
Pause, ponder, sift; not eager in the choice,
Nor jealous of the chosen; fixing, fix;
Judge before Friendship; then confide till death:
Well, for thy friend; but nobler far for thee.
How gallant danger for earth's highest prize!
A friend is worth all hazard we can run.
"Poor is the friendless master of a world;
"A world in purchase for a friend is gain."

So sung he, (angels hear that angel sing!
Angels from Friendship gather half their joy),

So sung PHILANDER, as his friend went round
In the rich ichor, in the gen'rous blood
Of Bacchus, purple God of joyous wit,
A brow solute, and ever-laughing eye.
He drank long health, and virtue, to his friend;
His friend, who warm'd him more, who more inspir'd.
Friendship's the wine of life, but friendship new
(Not such was his) is neither strong nor pure.
O! for the bright complexion, cordial warmth,
And elevating spirit of a friend,
For twenty summers rip'ning by my side;
All feculence of falsehood long thrown down;
All social virtues rising in his soul;
As crystal clear; and smiling, as they rise!
Here nectar flows; it sparkles in our sight;
Rich to the taste, and genuine from the heart.
High flavour'd blifs for Gods! on earth how rare!
On earth, how lost!—PHILANDER is no more.

Think'st thou the theme intoxicates my song?
Am I too warm?—Too warm I cannot be.
I lov'd him much; but now I love him more.
Like birds, whose beauties languish, half-conceal'd,
Till mounted on the wing, their glossy plumes
Expanded, shine with azure, green, and gold;
How blessings brighten as they take their flight!
His flight PHILANDER took; his upward flight,
If ever soul ascended. Had he dropt,
(That eagle genius!) O had he let fall
One feather as he flew; I, then, had wrote
What friends might flatter, prudent foes forbear;
Rivals scarce damn; and Zoilus reprieve.

Yet what I can, I must: it were profane
To quench a glory lighted at the skies,
And cast in shadows his illustrious close.
Strange! the theme most affecting, most sublime,
Momentous most to man, should sleep unsung!
And yet it sleeps, by genius unawak'd,
Painim or Christian; to the blush of wit.
Man's highest triumph! man's profoundest fall!
The death-bed of the just! is yet undrawn
By mortal hand: it merits a divine:
Angels should paint it, angels ever there;
There, on a post of honour, and of joy.

Dare I presume, then?—But PHILANDER bids;
And glory tempts, and inclination calls—
Yet am I struck; as struck the soul, beneath
Æreal groves' impenetrable gloom;
Or, in some mighty ruin's solemn shade;
Or, gazing by pale lamps on high-born dust,
In vaults; thin courts of poor unflatter'd kings!
Or, at the midnight altar's hallow'd flame.
It is religion to proceed: I pause—
And enter, aw'd, the temple of my theme.
Is it his death-bed? No; it is his shrine:
Behold him, there, just rising to a God.

The chamber where the good man meets his fate,
Is privileg'd beyond the common walk
Of virtuous life, quite in the verge of heav'n.
Fly, ye profane! if not, draw near with awe,
Receive the blessing, and adore the chance,
That threw in this Bethesda your disease;
If unrestor'd by this, despair your cure:

For, here, resistless demonstration dwells;
A death-bed's a detector of the heart.
Here tir'd Diffimulation drops her mask,
Through life's grimace, that mistress of the scene!
Here, real and apparent are the same.
You see the man; you see his hold on heav'n;
If sound his virtue; as PHILANDER's, sound,
Heav'n waits not the last moment; owns her friends
On this side death; and points them out to men:
A lecture, silent, but of sov'reign pow'r!
To vice, confusion; and to virtue, peace.

Whatever farce the boastful hero plays,
Virtue alone has majesty in death;
And greater still, the more the tyrant frowns.
PHILANDER! he severely frown'd on thee.
"No warning giv'n! unceremonious fate!
"A sudden rush from life's meridian joys!
"A wrench from all we love! from all we are!
"A restless bed of pain! a plunge opaque
"Beyond conjecture! feeble Nature's dread!
"Strong Reason's shudder at the dark unknown!
"A sun extinguish'd! a just op'ning grave!
"And oh! the last, last—what? (can words express?
"Thought reach? (the last—last silence of a friend!"
Where are those horrors, that amazement, where,
This hideous group of ills, which singly shock,
Demand from man?—I thought him man till now.

Thro' Nature's wreck, thro' vanquish'd agonies,
(Like the stars struggling thro' this midnight gloom),

What gleams of joy ! what more than human peace !
Where the frail mortal ? the poor abject worm ?
No, not in death the mortal to be found.
His conduct is a legacy for all.
Richer than Mammon's for his single heir.
His comforters he comforts ; great in ruin,
With unreluctant grandeur gives, not yields
His soul sublime ; and closes with his fate.

How our hearts burnt within us at the scene !
Whence, this brave bound o'er limits fix'd to man ?
His God sustains him in his final hour !
His final hour brings glory to his God !
Man's glory Heav'n vouchsafes to call her own.
We gaze ; we weep ; mix tears of grief and joy !
Amazement strikes, devotion bursts to flame !
Christians adore ! and Infidels believe.

As some tall tow'r, or lofty mountain's brow,
Detains the sun, illustrious from its height ;
While rising vapours and descending shades,
With damps, and darkness, drown the spacious
vale :

Undamp'd by doubt, undarken'd by despair,
PHILANDER, thus, augustly rears his head,
At that black hour, which gen'ral horror sheds
On the low level of th' inglorious throng :
Sweet Peace, and heav'nly Hope, and humble Joy,
Divinely beam on his exalted soul ;
Destruction gild ; and crown him for the skies,
With incommunicable lustre, bright.

LORENZO! such the good man's misery!
How dim the ray, the lustre, now, how pale
Of tarnish'd pageantries, of wither'd joy,
Of beggar'd opulence, disgrac'd renown,
Deep darken'd empire, conquest overcome!
Envy's bright buts! the pant of ev'ry breast!
Envy! the greatest idiot of all crimes!
Who pains herself for that, would pain her more.
Is there on earth that can absolve her? Yes:
One radiant mark; the death-bed of the just:
That gaze of angels! that glad fame of heav'n!
That joy to joy celestial!—O my soul!
Bless'd, ravish'd with this providential scene!
Heav'n plans her gracious stratagems for all.
A scene so strong to strike, so sweet to charm,
So great to raise, so heav'nly to inspire,
So solid to support fair virtue's throne,
What transport thine, to see? what zeal to sing?
Sing first, and send it through the souls of men;
And send through theirs with ease, if from our own;
Nor hast thou sung in vain: PHILANDER hears,
LORENZO feels, thy song. LORENZO feels,
Or he, and not PHILANDER, is the dead.
Life, take thy chance: but oh for such an end!
There point my wishes! centre there; and burn.
Smile you, ye poor dependants on a pulse!
A pulse, your salient God! as that decrees,
Pleasur'd or pain'd, exalted or forlorn—
Smile on; and prove your misery by your smiles.
As smiles mistaken, what tear half so sad?
Is it your pride? Wou'd you be prais'd for this?
Scorn'd be the man who thinks himself a brute;

Affronts his species, and his God blasphemes :
Vile laugher! at whom pity cannot laugh ;
Scorner of all, but what deserves his scorn!
Who thinks it is ingenious to be mad,
And is quite fool enough to be a wit.
Wits spare not Heav'n, O WILMINGTON!—nor thee.

THE
COMPLAINT.

NIGHT THE THIRD.

NARCISSA.

Humbly inscribed to her Grace the Duchess of P——

Ignoscenda quidem, scirent si ignoscere Manes. VIRG.

FROM dreams, where thought in Fancy's maze
runs mad,
To Reason, that heav'n-lighted lamp in man,
Once more I wake ; and at the destin'd hour,
Punctual as lovers to the moment sworn,
I keep my assignation with my woe.

O! lost to virtue, lost to manly thought,
Lost to the noble sallies of the soul !
Who think it solitude to be alone.
Communion sweet ! communion large, and high !
Our Reason, guardian angel, and our God !
Then nearest these, when others most remote ;
And all, ere long, shall be remote, but these.
How dreadful, then, to meet them all alone,
A stranger ! unacknowledg'd ! un approv'd !
Now woo them ; wed them ; bind them to thy breast ;
To win thy wish, creation has no more ;
Or if we wish a fourth, it is a friend—
But friends, how mortal ! dang'rous the desire.

H

Alone indeed, the banish'd from himself,
By day's intrusions loud, and rude assaults,
A tide of tumult, and a storm of tongues.
Take Phœbus to yourselves, ye basking bards!
Inebriate at fair Fortune's fountain-head,
And reeling through the wilderness of joy;
Where Sense runs savage, broke from Reason's chain,
And sings false peace, till smother'd by the pall.
My fortune is unlike; unlike my song;
Unlike the Deity my song invokes.
I to Day's soft-ey'd sister pay my court,
(Endymion's rival!) and her aid implore;
Now first implor'd in succour to the Muse.

Thou, who didst lately borrow * CYNTHIA's form,
And modestly forego thine own! O thou,
Who didst thyself, at midnight hours, inspire!
Say, why not CYNTHIA, patroness of song?
As thou her crescent, she thy character
Assumes; still more a goddess by the change.

Are their demurring wits, who dare dispute
This revolution in the world inspir'd?
Ye train Pierian! to the lunar sphere,
In silent hour, address your ardent call
For aid immortal; less her brother's right.
She, with the spheres harmonious, nightly leads
The mazy dance, and hears their matchless strain;
A strain for Gods! deny'd to mortal ear.
Transmit it, heard, thou silver Queen of heav'n!
What title, or what name, endears thee most?

* At the Duke of Norfolk's masquerade.

CYNTHIA! CYLLENE! PHOEBE!—or dost hear
 With higher gust, fair P——D of the skies?
 Is that the soft enchantment calls thee down,
 More pow'rful than of old Circean charm?
 Come; but from heav'nly banquets with thee bring
 The soul of song; and whisper in mine ear
 The theft divine; or in propitious dreams
 (For dreams are thine) transfuse it thro' the breast
 Of thy first votary—but not thy last;
 If, like thy namesake, thou art ever kind.

And kind thou wilt be; kind on such a theme;
 A theme so like thee, a quite lunar theme,
 Soft, modest, melancholy, female, fair!
 A theme that rose all pale, and told my soul
 'Twas night; on her fond hopes perpetual night;
 A night which struck a damp, a deadlier damp
 Than that which smote me from PHILANDER's tomb,
 NARCISSA follows, ere his tomb is clos'd.
 Woes cluster; rare are solitary woes;
 They love a train, they tread each other's heel:
 Her death invades his mournful right, and claims
 The grief that started from my lids for him;
 Seizes the faithless, alienated tear;
 Or shares it, ere it falls. So frequent Death,
 Sorrow, he more than causes, he confounds;
 For human sighs his rival strokes contend,
 And make distress, distraction. O PHILANDER!
 What was thy fate? a double fate to me;
 Portent, and pain! a menace, and a blow!
 Like the black raven hov'ring o'er my peace,
 Not less a bird of omen, than of prey.

It call'd NARCISSA long before her hour;
It call'd her tender soul, by break of bliss,
From the first blossom, from the buds of joy,
Those few our noxious fate unblasted leaves
In this inclement clime of human life.

Sweet harmonist! and beautiful as sweet!
And young as beautiful! and soft as young!
And gay as soft! and innocent as gay!
And happy (if aught happy here) as good!
For Fortune fond had built her nest on high,
Like birds quite exquisite of note and plume,
Transfix'd by Fate (who loves a lofty mark),
How from the summit of the grove she fell,
And left it unharmonious! all its charm
Extinguish'd in the wonders of her song!
Her song still vibrates in my ravish'd ear,
Still melting there, and with voluptuous pain
(O to forget her!) thrilling through my heart!

Song, beauty, youth, love, virtue, joy! this group
Of bright ideas, flow'rs of paradise,
As yet unforfeit! in one blaze we bind,
Kneel, and present it to the skies; as all
We guess of Heav'n; and these were all her own:
And she was mine; and I was—was most blest'd—
Gay title of the deepest misery!
As bodies grow more pond'rous, robb'd of life;
Good lost weighs more in grief, than gain'd in joy.
Like blossom'd trees o'erturn'd by vernal storm,
Lovely in death the beauteous ruin lay;
And if in death still lovely, lovelier there;

Far lovelier ! pity swells the tide of love.
And will not the severe excuse a sigh ?
Scorn the proud man that is asham'd to weep ;
Our tears indulg'd indeed deserve our shame.
Ye that e'er lost an angel ! pity me.

Soon as the lustre languish'd in her eye,
Dawning a dimmer day on human sight ;
And on her cheek, the residence of spring,
Pale omen sat, and scatter'd fears around
On all that saw, (and who would cease to gaze,
That once had seen ?) with haste, parental haste,
I flew, I snatch'd her from the rigid north,
Her native bed, on which bleak Boreas blew,
And bore her nearer to the sun. The sun
(As if the sun could envy) check'd his beam,
Deny'd his wonted succour, nor with more
Regret beheld her drooping than the bells
Of lilies ; fairest lilies not so fair !

Queen lilies ! and ye painted populace !
Who dwell in fields, and lead ambrosial lives ;
In morn and ev'ning dew your beauties bathe,
And drink the sun ; which gives your cheeks to glow,
And outblush (mine excepted) ev'ry fair !
You gladlier grew, ambitious of her hand,
Which often crop'd your odours, incense meet
To thought so pure ; her flow'ry state of mind
In joy unsal'n. Ye lovely fugitives !
Coeval race with man ! for man you smile ;
Why not smile at him too ? you share indeed
His sudden pass, but not his constant pain.

So man is made, nought ministers delight,
But what his glowing passions can engage;
And glowing passions, bent on aught below,
Must, soon or late, with anguish turn the scale;
And anguish, after rapture, how severe!
Rapture? bold man! who tempts the wrath divine;
By plucking fruit deny'd to mortal taste,
While here presuming on the rights of Heav'n.
For transport dost thou call on ev'ry hour,
LORENZO? At thy friend's expence be wise:
Lean not on earth; 'twill pierce thee to the heart;
A broken reed, at best; but, oft, a spear;
On its sharp point Peace bleeds, and Hope expires.

Turn, hopeless Thought! turn from her.—Thought
repell'd,

Repenting rallies, and wakes ev'ry woe.
Snatch'd ere thy prime! and in thy bridal hour!
And when kind Fortune, with the lover smil'd!
And when high-flavour'd thy fresh-op'ning joys!
And when blind man pronounc'd thy bliss complete!
And on a foreign shore! where strangers wept!
Strangers to thee; and, more surprising still,
Strangers to kindness, wept; their eyes let fall
Inhuman tears; strange tears, that trickled down
From marble hearts! obdurate tenderness!
A tenderness that call'd them more severe;
In spite of Nature's soft persuasion, steel'd:
While Nature melted, Superstition rav'd;
That mourn'd the dead, and this deny'd a grave.

Their sighs incens'd; sighs foreign to the will!
Their will the tyger suck'd, outrag'd the storm.

For, oh! the curs'd ungodliness of zeal!
While sinful flesh relented, spirit nurs'd
In blind infallibility's embrace,
The fainted spirit petrify'd the breast;
Deny'd the charity of dust, to spread
O'er dust! a charity their dogs enjoy.
What could I do? what succour? what resource?
With pious sacrilege, a grave I stole;
With impious piety that grave I wrong'd.
Short in my duty! coward in my grief!
More like her murderer, than friend, I crept,
With soft-suspended step; and, muffled deep
In midnight-darkness, whisper'd my last sigh.
I whisper'd what should echo through their realms;
Nor writ her name, whose tomb should pierce the
 skies.

Presumptuous fear! how durst I dread her foes,
While Nature's loudest dictates I obey'd?
Pardon necessity, bless'd shade! of grief
And indignation rival burst I pour'd;
Half execration mingled with my pray'r;
Kindled at man, while I his God ador'd;
Sore-grudg'd the savage land her sacred dust;
Stamp'd the curs'd soil; and with humanity
(Deny'd NARCISSA) wish'd them all a grave.

Glows my resentment into guilt? What guilt
Can equal violations of the dead?
The dead how sacred! sacred is the dust
Of this heav'n-labour'd form, erect, divine!
This heav'n-assum'd majestic robe of earth,
He deign'd to wear, who hung the vast expanse

With azure bright, and cloath'd the sun in gold.
When ev'ry passion sleeps that can offend ;
When strikes us ev'ry motive that can melt ;
When man can wreak his rancour uncontrol'd,
That strongest curb on insult and ill-will ;
Then, spleen to dust ? the dust of innocence ?
An angel's dust !—This Lucifer transcends ;
When he contended for the Patriarch's bones,
'Twas not the strife of malice, but of pride ;
The strife of pontiff pride, not pontiff gall.

Far less than this is shocking in a race
Most wretched, but from streams of mutual love ;
And uncreated, but for love divine ;
And, but for love divine, this moment, lost,
By Fate resorb'd, and sunk in endless night.
Man hard of heart to man ! of horrid things
Most horrid ! 'mid stupendous, highly strange !
Yet oft his courtesies are smother wrongs ;
Pride brandishes the favours he confers,
And contumelious his humanity.
What then his veng'ance ? Hear it not, ye stars !
And thou, pale moon ! turn paler at the sound ;
Man is to man the forest, surest ill.
A previous blast foretells the rising storm ;
O'erwhelming turrets threaten ere they fall ;
Volcanos bellow ere they disembogue ;
Earth trembles ere her yawning jaws devour ;
And smoke betrays the wide-consuming fire :
Ruin from man is most conceal'd when near,
And sends the dreadful tidings in the blow.
Is this the flight of Fancy ? Would it were !

Heav'n's Sov'reign saves all beings but himself,
That hideous sight, a naked human heart.

Fir'd is the Muse ? and let the Muse be fir'd :
Who not inflam'd, when what he speaks, he feels,
And in the nerve most tender, in his friends ?
Shame to mankind ! PHILANDER had his foes :
He felt the truths I sing, and I in him.
But he, nor I, feel more. Past ills, NARCISSA !
Are sunk in thee, thou recent wound of heart !
Which bleeds with other cares, with other pangs ;
Pangs num'rous as the num'rous ills that swarm'd
O'er thy distinguish'd fate, and, clust'ring there,
Thick as the locust on the land of Nile,
Made Death more deadly, and more dark the Grave.
Reflect (if not forgot my touching tale)
How was each circumstance with aspics arm'd !
An aspic, each ; and all, an hydra-woe.
What strong Herculean virtue could suffice ?—
Or is it virtue to be conquer'd here ?
This hoary cheek a train of tears bedews ;
And each tear mourns its own distinct distress ;
And each distress, distinctly mourn'd, demands
Of grief still more, as heighten'd by the whole.
A grief like this, proprietors excludes :
Not friends alone such obsequies deplore ;
They make mankind the mourner ; carry sighs
Far as the fatal Fame can wing her way,
And turn the gayest thought of gayest age,
Down the right channel, through the vale of Death.

The vale of Death ! that hush'd Cimmerian vale,
Where Darkness, brooding o'er unfinish'd fates,

With raven wing incumbent, waits the day
(Dread day!) that interdicts all future change!
That subterranean world, that land of ruin!
Fit walk, LORENZO, for proud human thought!
There let my thought expatiate; and explore
Balsamic truths, and healing sentiments,
Of all most wanted, and most welcome here.
For gay LORENZO's sake, and for thy own,
My soul! "The fruits of dying friends survey;
"Expose the vain of Life; weigh Life and Death;
"Give Death his eulogy; thy fear subdue;
"And labour that first palm of noble minds,
"A manly scorn of terror from the tomb."

This harvest reap from thy NARCISSA's grave,
As poets feign'd, from Ajax' streaming blood
Arose, with grief inscrib'd, a mournful flow'r;
Let Wisdom blossom from my mortal wound.
And, first, of dying friends; what fruit from these?
Rich fruit this tempest in our bosom throws,
Few minds will gather in, our life serene:
It brings us more than triple aid; and aid
To chase our thoughtlessness, fear, pride, and guilt.

Our dying friends come o'er us like a cloud,
To damp our brainless ardours; and abate
That glare of Life, which often blinds the wise.
Our dying friends are pioneers, to smooth
Our rugged pass to Death; to break those bars
Of terror or abhorrence, Nature throws
'Cross our obstructed way; and, thus, to make
Welcome, as safe, our port from ev'ry storm.

Each friend by fate snatch'd from us, is a plume
 Pluck'd from the wing of human vanity,
 Which makes us stoop from our æreal heights,
 And damp'd with omen of our own decease,
 On drooping pinions of ambition lower'd,
 Just skim Earth's surface ere we break it up,
 O'er putrid Earth to scratch a little dust,
 And save the world a nuisance. Smitten friends
 Are angels sent on errands full of love;
 For us they languish, and for us they die:
 And shall they languish, shall they die in vain?
 Ungrateful, shall we grieve their hov'ring shades,
 Which wait the revolution in our hearts?
 Shall we disdain their silent, soft address;
 Their posthumous advice, and pious pray'r?
 Senseless as herds that graze their hallow'd graves,
 Tread under foot their agonies and groans;
 Frustrate their anguish, and destroy their deaths?

LORENZO! no; the thought of Death indulge;
 Give it its wholesome empire; let it reign,
 That kind chastiser of thy soul in joy!
 Its reign will spread thy glorious conquests far,
 And still the tumults of thy ruffled breast.
 Auspicious æra! golden days begin!
 The thought of Death, shall, like a God, inspire.
 And why not think on Death? Is Life the theme
 Of ev'ry thought? and wish of ev'ry hour?
 And song of ev'ry joy? Surprising truth!
 The beaten spaniel's fondness not so strange.
 To wave the num'rous ills that seize on Life
 As their own property, their lawful prey;

Ere man has measur'd half his weary stage,
His luxuries have left him no reserve,
No maiden-relishes, unbroach'd delights;
On cold-serv'd repetitions he subsists,
And in the tasteless present chews the past;
Disgusted chews, and scarce can swallow down.
Like lavish ancestors, his earlier years
Have disinherited his future hours,
Which starve on orts, and glean their former field.

Live ever here, LORENZO! shocking thought!
So shocking, they who wish, disown it too;
Disown from shame, what they from folly crave.
Live ever in the womb, nor see the light?
For what live ever here?—With lab'ring step
To tread our former footsteps? pace the round
Eternal? to climb daily Life's worn wheel,
Which draws up nothing new? to beat, and beat
The beaten track? to bid each wretched day
The former mock? to surfeit on the same,
And yawn our joys? or thank a misery
For change, though sad? to see what we have seen?
Hear, till unheard, the same old stabber'd tale?
To taste the tasted, and at each return
Less tasteful? o'er our palates to decant
Another vintage? strain a flatter year,
Through loaded vessels, and a laxer tone?
Crazy machines to grind Earth's wasted fruits!
Ill-ground, and worse concocted! Load, not Life!
The rational foul kennels of excess!
Sill-streaming thoroughfares of dull debauch!
Trembling each gulp, lest Death should snatch the
bowl.

Such, of our fine ones, is the wish refin'd!
So would they have it: elegant desire!
Why not invite the bellowing stalls, and wilds?
But such examples might the riot awe.
'Thro' want of Virtue, that is, want of Thought,
(Tho' on bright Thought they father all their flights)
To what are they reduc'd? to love, and hate,
The same vain world; to censure, and espouse,
This painted shrew of Life, who calls them fool
Each moment of each day; to flatter bad
'Thro' dread of worse; to cling to this rude rock,
Barren, to them, of good, and sharp with ills,
And hourly blacken'd with impending storms,
And infamous for wrecks of human hope—
Scar'd at the gloomy gulph, that yawns beneath!
Such are their triumphs! such their pangs of joy!

'Tis time, high time, to shift this dismal scene.
This hugg'd, this hideous state, what art can cure?
One only; but that one, what all may reach;
Virtue—She, wonder-working goddess! charms
That rock to bloom; and tames the painted shrew;
And, what will more surprise, LORENZO! gives
To Life's sick, nauseous iteration, change;
And straightens Nature's circle to a line.
Believ'st thou this, LORENZO? lend an ear,
A patient ear, thou'lt blush to disbelieve.

A languid, leaden iteration reigns,
And ever must, o'er those whose joys are joys
Of sight, smell, taste: the cuckow-seasons sing
The same dull note to such as nothing prize,

But what those seasons, from the teeming earth,
To doating sense indulge. But nobler minds,
Which relish fruits unripen'd by the sun,
Make their days various; various as the dyes
On the dove's neck, which wanton in his rays.
On minds of dove-like innocence possess'd,
On lighten'd minds, that bask in Virtue's beams,
Nothing hangs tedious; nothing old revolves
In that, for which they long, for which they live.
Their glorious efforts, wing'd with heav'nly hope,
Each rising morning sees still higher rise;
Each bounteous dawn its novelty presents
To worth maturing, new strength, lustre, fame;
While Nature's circle, like a chariot-wheel,
Rolling beneath their elevated aims,
Makes their fair prospect fairer ev'ry hour;
Advancing Virtue, in a line to bliss;
Virtue, which Christian motives best inspire!
And bliss, which Christian schemes alone ensure!

And shall we, then, for Virtue's sake, commence
Apostates? and turn infidels for joy?
A truth it is, few doubt, but fewer trust,
“He sins against this Life, who slights the next.”
What is this Life? How few their fav'rite know?
Fond in the dark, and blind in our embrace,
By passionately loving Life, we make
Lov'd Life unlovely; hugging her to Death.
We give to Time Eternity's regard;
And, dreaming, take our passage for our port.
Life has no value as an end, but means;
An end, deplorable! a means, divine!

When 'tis our all, 'tis nothing; worse than nought;
A nest of pains; when held as nothing, much.
Like some fair hum'rists, Life is most enjoy'd,
When courted least; most worth, when disesteem'd:
Then 'tis the seat of comfort, rich in peace;
In prospect richer far; important! awful!
Not to be mention'd, but with shouts of praise!
Not to be thought on, but with tides of joy!
The mighty basis of eternal bliss!

Where now the barren rock? the painted shrew,
Where now, LORENZO! Life's eternal round?
Have I not made my triple promise good?
Vain is the world; but only to the vain.
To what compare we then this varying scene,
Whose worth ambiguous rises and declines?
Waxes and wanes? (in all propitious, Night
Assists me here). Compare it to the Moon:
Dark in herself, and indigent; but rich
In borrow'd lustre from a higher sphere.
When gross guilt interposes, lab'ring Earth,
O'ershadow'd, mourns a deep eclipse of joy;
Her joys, at brightest, pallid to that font
Of full effulgent glory, whence they flow.

Nor is that glory distant: O LORENZO!
A good man, and an angel! these between
How thin the barrier? what divides their fate?
Perhaps a moment, or perhaps a year;
Or, if an age, it is a moment still;
A moment, or eternity's forgot.
Then be, what once they were, who now are Gods;

Be what PHILANDER was, and claim the skies.
 Starts timid Nature at the gloomy pass?
 The soft transition call it; and be cheer'd:
 Such it is often, and why not to thee?
 To hope the best is pious, brave, and wise,
 And may itself procure, what it presumes.
 Life is much flatter'd, Death is much traduc'd:
 Compare the rivals, and the kinder crown.
 "Strange competition!"—True, LORENZO! strange!
 So little life can cast into the scale.

Life makes the soul dependent on the dust;
 Death gives her wings to mount above the spheres.
 Thro' chinks, styl'd organs, dim Life peeps at light:
 Death bursts th' involving cloud, and all is day;
 All eye, all ear, the disembod' d pow'r.
 Death has feign'd evils, Nature shall not feel,
 Life, ills substantial, Wisdom cannot shun.
 Is not the mighty Mind, that son of Heav'n!
 By tyrant Life dethron'd, imprison'd, pain'd!
 By Death enlarg'd, ennobled, deify'd?
 Death but entombs the body; Life the soul.

"Is Death then guiltless? How he makes his way
 "With dreadful waste of what deserves to shine!
 "Art, genius, fortune, elevated pow'r!
 "With various lustres, these light up the world,
 "Which Death puts out, and darkens human race."
 I grant, LORENZO! this indictment just:
 The sage, peer, potentate, king, conqueror!
 Death humbles these; more barb'rous Life the man,
 Life is the triumph of our mould'ring clay;

Death, of the Spirit infinite! divine!
Death has no dread, but what frail Life imparts;
Nor Life true joy, but what kind Death improves.
No bliss has Life to boast, till Death can give
Far greater; Life's a debtor to the grave,
Dark lattice! letting in eternal day.

LORENZO! blush at fondness for a Life,
Which sends celestial souls on errands vile,
To cater for the sense; and serve at boards,
Where ev'ry ranger of the wilds, perhaps
Each reptile, justly claims our upper hand.
Luxurious feast! a soul, a soul immortal,
In all the dainties of a brute bemir'd!
LORENZO! blush at terror for a Death,
Which gives thee to repose in festive bow'rs,
Where nectars sparkle, angels minister,
And more than angels share, and raise, and crown,
And eternize the birth, bloom, bursts of bliss.
O feast, indeed, luxurious! Earth, vile Earth!
In all the glories of a God array'd!
What need I more? O Death, the palm is thine.

Then welcome, Death! thy dreaded harbingers,
Age, and Disease; Disease, tho' long my guest;
That plucks my nerves, those tender strings of Life;
Which, pluck'd a little more, will toll the bell,
That calls my few friends to my funeral;
Where feeble Nature drops, perhaps, a tear,
While Reason and Religion, better taught,
Congratulate the dead, and crown his tomb
With wreath triumphant. Death is victory;

It binds in chains the raging ills of Life:
Lust and Ambition, Wrath and Avarice,
Dragg'd at his chariot-wheel, applaud his pow'r.
That ills corrosive, cares importunate,
Are not immortal too, O Death! is thine.
Our day of dissolution!—Name it right;
'Tis our great pay-day; 'tis our harvest, rich
And ripe: what tho' the sickle, sometimes keen,
Just scars us as we reap the golden grain?
More than thy balm, O Gilead! heals the wound.
Birth's feeble cry, and Death's deep dismal groan,
Are slender tributes low-tax'd Nature pays
For mighty gain; the gain of each, a Life:
But O! the last, the former so transcends,
Life dies, compar'd; Life lives beyond the grave.

And feel I, Death! no joy from thought of thee?
Death, the great counsellor, who man inspires
With ev'ry noble thought, and fairer deed!
Death, the deliv'rer, who rescues man!
Death, the rewarder, who the rescu'd crowns!
Death, that absolves my birth; a curse without it!
Rich Death, that realizes all my cares,
Toils, virtues, hopes; without it a chimera!
Death, of all pain the period, not of joy;
Joy's source and subject, still subsist unhurt;
One, in my soul; and one, in her great Sire;
Tho' the four winds were warring for my dust:
Yes, and from winds and waves, and central night,
Tho' prison'd there, my dust too I reclaim,
(To dust when drop proud Nature's proudest
spheres)
And live entire. Death is the crown of Life.

Were Death deny'd, poor man would live in vain ;
Were Death deny'd, to live would not be Life :
Were Death deny'd, ev'n fools would wish to die.
Death wounds to cure: we fall ; we rise ; we reign !
Spring from our fetters, fasten in the skies ;
Where blooming Eden withers in our sight.
Death gives us more than was in Eden lost:
This king of terrors is the prince of peace.
When shall I die to Vanity, Pain, Death ?
When shall I die ?—When shall I live for ever ?

THE
COMPLAINT.

NIGHT THE FOURTH.

THE CHRISTIAN TRIUMPH.

Containing our only Cure for the Fear of Death;
And proper Sentiments of Heart on that inestimable
Blessing.

Humbly inscribed to the Honourable Mr. YORKE.

A MUCH indebted muse, O YORKE! intrudes,
Amid the smiles of fortune and of youth,
Thine ear is patient of a serious song.
How deep implanted in the breast of man
The dread of Death! I sing its sov'reign cure.

Why start at Death? where is he? Death arriv'd,
Is past; not come, or gone; he's never here.
Ere hope, sensation fails; black-boding man
Receives, not suffers, Death's tremendous blow.
The knell, the shroud, the mattock, and the grave;
The deep damp vault, the darkness and the worm:
These are the bug-bears of a winter's eve,
The terrors of the living, not the dead.
Imagination's fool, and Error's wretch.
Man makes a Death which Nature never made;
Then on the point of his own fancy falls;
And feels a thousand Deaths, in fearing one!

But were Death frightful, what has Age to fear?
If prudent, Age should meet the friendly foe,
And shelter in his hospitable gloom.
I scarce can meet a monument but holds
My younger; ev'ry date cries—"Come away!"
And what recalls me? Look the world around,
And tell me what: the wisest cannot tell.
Should any born of woman give his thought
Full range, on just Dislike's unbounded field;
Of things, the vanity; of men, the flaws;
Flaws in the best; the many, flaw all o'er;
As leopards spotted, or as Ethiops dark;
Vivacious ill; good dying immature,
(How immature, NARCISSA's marble tells),
And at its death bequeathing endless pain;
His heart, tho' bold, would sicken at the sight,
And spend itself in sighs for future scenes.

But grant to Life (and just it is to grant
To lucky Life) some perquisites of joy;
A time there is, when, like a thrice told tale,
And that of no great moment or delight,
Long-rifled Life of sweet can yield no more,
But, from our comment on the comedy,
Pleasing reflections on parts well sustain'd,
Or purpos'd emendations where we fail'd,
Or hopes of plaudits from our candid Judge,
When, on their exit, souls are bid unrobe,
Toss Fortune back her tinsel and her plume,
— And drop this mask of flesh behind the scene.

With me, that time is come; my world is dead;
A new world rises, and new manners reign:

Foreign comedians, a spruce band! arrive,
To push me from the scene, or hiss me there.
What a pert race starts up! The strangers gaze,
And I at them; my neighbour is unknown:
Nor that the worst; ah me! the dire effect
Of loit'ring here, of Death defrauded long;
Of old so gracious (and let that suffice)
My very master knows me not.—

Shall I dare say, peculiar is the fate?
I've been so long remember'd, I'm forgot.
An object ever pressing dims the sight,
And hides behind its ardour to be seen.
When in his courtiers' ears I pour my plaint,
They drink it as the nectar of the great,
And squeeze my hand, and beg me come to-morrow;
Refusal! canst thou wear a smoother form?

Indulge me, nor conceive I drop my theme:
Who cheapens Life, abates the fear of Death.
Twice told the period spent on stubborn Troy,
Court-favour, yet untaken I besiege;
Ambition's ill judg'd effort to be rich.
Alas! Ambition makes my little, less;
Embitt'ring the possess'd: why wish for more?
Wishing, of all employments is the worst;
Philosophy's reverse, and Health's decay!
Were I as plump as stall'd theology,
Wishing would waste me to this shade again.
Were I as wealthy as a South-sea dream,
Wishing is an expedient to be poor:
Wishing, that constant hectic of a fool;

Caught at a court; purg'd off by purer air,
And simpler diet; gifts of rural life!

Blest be that hand Divine, which gently laid
My heart at rest beneath this humble shed.
The World's a stately bark, on dang'rous seas
With pleasure seen, but boarded at our peril:
Here, on a single plank, thrown safe ashore,
I hear the tumult of the distant throng,
As that of seas remote, or dying storms!
And meditate on scenes more silent still;
Pursue my theme, and fight the fear of Death.
Here, like a shepherd gazing from his hut,
Touching his reed, or leaning on his staff,
Eager Ambition's fiery chace I see,
I see the circling haunt of noisy men,
Burst Law's inclosure, leap the mounds of Right;
Pursuing and pursu'd, each other's prey;
As wolves for rapine; as the fox for wiles;
Till Death, that mighty hunter, earths them all.

Why all this toil for triumphs of an hour?
What tho' we wade in wealth, or soar in fame?
Earth's highest station ends in, "Here he lies;"
And "Dust to dust" concludes her noblest song.
If this song lives, posterity shall know
One, (tho' in Britian born, with courtiers bred,) I
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Who thought e'en gold might come a day too late;
Nor on his subtle death-bed plann'd his scheme
For future vacancies in church or state;
Some avocation deeming it—to die;
Unbit by rage canine of dying rich;
Guilt's blunder! and the loudest laugh of hell.

O my coëvals! remnants of yourselves!
 Poor human ruins, tott'ring o'er the grave!
 Shall we, shall aged men, like aged trees,
 Strike deeper their vile root, and closer cling,
 Still more enamour'd of this wretched soil?
 Shall our pale, wither'd hands, be still stretch'd out,
 Trembling at once with eagerness and age?
 With av'rice and convulsions grasping hard?
 Grasping at air! for what has earth beside?
 Man wants but little; nor that little, long:
 How soon must he resign his very dust,
 Which frugal nature lent him for an hour!
 Years inexperienc'd rush on num'rous ills;
 And soon as man, expert from time has found
 The key of life, it opes the gates of death.

When in this vale of years I backward look,
 And miss such numbers, numbers too of such,
 Firmer in health, and greener in their age,
 And stricter on their guard, and fitter far
 To play Life's subtle game, I scarce believe
 I still survive: and am I fond of life,
 Who scarce can think it possible I live?
 Alive by miracle! or, what is next,
 Alive by Mead! if I am still alive,
 Who long have bury'd what gives life to live,
 Firmness of nerve, and energy of thought.
 Life's lee is not more shallow, than impure
 And vapid; Sense and Reason show the door,
 Call for my bier, and point me to the dust.

O thou great Arbiter of Life and death!
 Nature's immortal, immaterial Sun!

Whose all-prolific beam late call'd me forth
From darkness, teeming darkness, where I lay
The worms inferior, and, in rank, beneath
The dust I tread on, high to bear my brow,
To drink the spirit of the golden day,
And triumph in existence; and could'st know
No motive but my bliss; and hast ordain'd
A rise in blessing! With the patriarch's joy,
Thy call I follow to the land unknown:
I trust in Thee, and know in whom I trust;
Or Life, or Death, is equal; neither weighs:
All weight in this—O let me live to Thee!

Tho' Nature's terrors, thus, may be repress;
Still frowns grim Death; Guilt points the tyrant's spear.
And whence all human guilt? from Death forgot.
Ah me! too long I set at nought the swarm
Of friendly warnings which around me flew;
And smil'd unsmitten! Small my cause to smile!
Death's admonitions, like shafts upward shot,
More dreadful by delay; the longer ere
They strike our hearts, the deeper is their wound.
O think how deep, LORENZO! here it stings:
Who can appease its anguish? how it burns!
What hand the barb'd envenom'd thought can draw?
What healing hand can pour the balm of peace?
And turn my sight undaunted on the tomb?

With joy—with grief, that healing hand I see;
Ah! too conspicuous! it is fix'd on high,
On high! what means my frenzy? I blaspheme;
Alas! how low! how far beneath the skies!

The skies it form'd ; and now it bleeds for me—
 But bleeds the balm I want—yet still it bleeds.
 Draw the dire steel—Ah no ! the dreadful blessing,
 What heart or can sustain, or dares forego ?
 There hangs all human hope : that nail supports
 The falling universe : that gone, we drop ;
 Horror receives us, and the dismal wish
 Creation had been smother'd in her birth—
 Darkness his curtain, and his bed the dust ;
 When stars and sun are dust beneath his throne !
 In heav'n itself can such indulgence dwell ?
 O what a groan was there ! a groan not his.
 He seiz'd our dreadful right ; the load sustain'd ;
 And heav'd the mountain from a guilty world.
 A thousand worlds, so bought, were bought too dear,
 Sensations new in angels bosoms rise ;
 Suspend their song, and make a pause in bliss.

O for their song to reach my lofty theme !
 Inspire me, Night ! with all thy tuneful spheres ;
 Much rather Thou ! who dost those spheres inspire ;
 Whilst I with seraphs share seraphic themes,
 And show to men the dignity of man ;
 Lest I blaspheme my subject with my song,
 Shall Pagan pages glow celestial flame,
 And Christian languish ? On our hearts, not heads,
 Falls the foul infamy. My heart ! awake ;
 What can awake thee, unawak'd by this,
 “ Expended Deity on human weal ? ”
 Feel the great truth, which burst the tenfold night
 Of Heathen error, with a golden flood

Of endless day : to feel, is to be fir'd ;
And to believe, LORENZO ! is to feel.

Thou most indulgent, most tremendous Pow'r !
Still more tremendous, for thy wondrous love !
That arms, with awe more awful, thy commands ;
And foul transgression dips in sev'nfold guilt ;
How our hearts tremble at thy love immense !
In love immense, inviolably just !
Thou, rather than thy justice should be stain'd,
Didst stain the cross ; and, work of wonders, far
The greatest, that thy dearest far might bleed.

Bold thought ! shall I dare speak it, or repress ?
Should man more execrate, or boast, the guilt
Which rous'd such veng'ance ? which such love in-
flam'd ?

O'er guilt (how mountainous !) with outstretch'd
arms,

Stern Justice, and soft smiling Love, embrace,
Supporting, in full majesty, thy throne,
When seem'd its majesty to need support,
Or that, or man, inevitably lost.

What but the fathomless of thought divine,
Could labour such expedient from despair,
And rescue both ? both rescue ! both exalt !

O how are both exalted by the deed !

The wond'rous deed ! or shall I call it more ?

A wonder in Omnipotence itself !

A mystery no less to Gods than men.

Not, thus, our infidels th' Eternal draw,
A God all o'er, consummate, absolute,

Full orb'd, in his whole round of rays complete :
They set at odds Heav'n's jarring attributes ;
And, with one excellence, another wound ;
Maim Heav'n's perfection, break its equal beams ;
Bid mercy triumph over—God himself,
Undeify'd by their opprobrious praise :
A God all mercy is a God unjust.

Ye brainless wits ! ye baptiz'd infidels !
Ye worse for mending ! wash'd to fouler stains !
The ransom was paid down ; the fund of Heav'n,
Heav'n's inexhaustible, exhausted fund,
Amazing, and amaz'd, pour'd forth the price,
All price beyond : tho' curious to compute,
Archangels fail'd to cast the mighty sum :
Its value vast, ungrasp'd by minds create,
For ever hides, and glows in, the Supreme.

And was the ransom paid ? It was : and paid
(What can exalt the bounty more !) for you.
The Sun beheld it—No, the shocking scene
Drove back his chariot : midnight veil'd his face ;
Not such as this ; not such as Nature makes ;
A midnight, Nature shudder'd to behold ;
A midnight new ! a dread eclipse (without
Opposing spheres) from her Creator's frown !
Sun ! didst thou fly thy Maker's pain ? or start
At that enormous load of human-guilt,
Which bow'd his blessed head ; o'erwhelm'd his
 cross ;
Made groan the centre ; burst earth's marble womb,
With pangs, strange pangs ! deliver'd of her dead ?
Hell howl'd ; and Heav'n that hour let fall a tear ;

Heav'n wept, that men might smile ! Heav'n bled,
that man
Might never die!—

And is devotion virtue ! 'Tis compell'd :
What heart of stone, but glows at thoughts like these ?
Such contemplations mount us ; and should mount
The mind still higher ; nor ever glance on man,
Unraptur'd uninflam'd. Where roll my thoughts
To rest from wonders ? other wonders rise ;
And strike where-e'r they roll ; my soul is caught :
Heav'n's sov'reign blessings, clust'ring from the cross,
Rush on her, in a throng, and close her round,
The pris'ner of amaze !—In His blest life,
I see the path, and in His death the price,
And in his great ascent, the proof supreme
Of immortality.—And did He rise ?
Hear, O ye nations ! Hear it, O ye dead !
He rose ! He rose ! He burst the bars of death.
Lift up your heads, ye everlasting gates !
And give the King of glory to come in.
Who is the King of glory ? He who left
His throne of glory, for the pang of Death.
Lift up your heads, ye everlasting gates !
And give the King of glory to come in.
Who is the King of glory ? He who slew
The rav'nous foe, that gorg'd all human race !
The King of glory, He, whose glory fill'd
Heav'n with amazement at His love to man ;
And with divine complacency beheld
Pow'rs most illumin'd, wilder'd in the theme.

The theme, the joy, how then shall man sustain ?
Oh the burst gates ! crush'd stings ! demolish'd throne !

Last gasp ! of vanquish'd Death. Shout Earth and
Heav'n !

This sum of good to man : whose nature, then,
Took wing, and mounted with him from the tomb !
Then, then, I rose ; then first humanity
Triumphant pass'd the chrystal ports of light,
(Stupendous guest !) and seiz'd eternal youth ;
Seiz'd in our name. Ere since, 'tis blasphemous
To call man mortal. Man's mortality
Was, then, transferr'd to Death ; and Heav'n's
duration

Unalienably seal'd to this frail frame,
This child of dust.—Man, all-immortal ! hail :
Hail, Heav'n ! all lavish of strange gifts to man !
Thine all the glory ; man's the boundless bliss.

Where am I rapt by this triumphant theme,
On Christian Joy's exulting wing, above
Th' Aonian mount ?—Alas ! small cause for joy !
What if to pain immortal ! If extent
Of being, to preclude a close of woe ?
Where, then, my boast of immortality ?
I boast it still, tho' cover'd o'er with Guilt :
For Guilt, not Innocence, His life he pour'd !
Tis Guilt alone can justify His death ;
Nor that, unless his death can justify
Relenting Guilt in Heav'n's indulgent sight.
If sick of folly, I relent ; He writes
My name in heav'n, with that inverted spear
(A spear deep-dipt in blood !) which pierc'd His side,
And open'd there a font for all mankind,
Who strive, who combat crimes, to drink, and live.
This, only this, subdues the fear of death.

And what is this?—Survey the wond'rous cure;
 And at each step, let higher wonder rise:
 “ Pardon for infinite offence! and pardon
 “ Thro’ means, that speak its value infinite!
 “ A pardon bought with blood! with blood divine;
 “ With blood divine of Him, I made my foe!
 “ Persisted to provoke! tho’ woo’d, and aw’d,
 “ Blest, and chastiz’d, a flagrant rebel still!
 “ A rebel ’midst the thunders of his throne!
 “ Nor I alone! a rebel universe!
 “ My species up in arms! not one exempt!
 “ Yet for the foulest of the foul he dies,
 “ Most joy’d, for the redeem’d from deepest Guilt!
 “ As if our race were held of highest rank!
 “ And Godhead dearer, as more kind to man!”

Bound, ev’ry heart! and ev’ry bosom, burn!
 O what a scale of miracles is here!
 Its lowest round, high planted on the skies!
 Its tow’ring summit lost beyond the thought
 Of man or angel! Oh that I could climb
 The wonderful ascent with equal praise!
 Praise! flow for ever, (if astonishment
 Will give thee leave); my praise! for ever flow.
 Praise ardent, cordial, constant; to high Heav’n
 More fragrant than Arabia sacrific’d;
 And all her spicy mountains in a flame.

So dear, so due to Heav’n, shall praise descend
 With her soft plume (from plausible angels wing
 First pluckt by man), to tickle mortal ears,
 Thus diving in the pockets of the great?

Is Praise the perquisite of ev'ry paw,
Tho' black as hell, that grapples well for gold?
Oh love of gold! thou meanest of amours!
Shall Praise her odours waste on Virtue's dead?
Embalm the base, perfume the stench of guilt,
Earn dirty bread by washing Ethiops fair,
Removing filth, or sinking it from sight,
A scavenger in scenes, where vacant posts,
Like gibbets yet untenanted, expect
Their future ornaments? From courts and thrones,
Return, apostate Praise! thou vagabond!
Thou prostitute! to thy first love return,
Thy first, thy greatest, once unrival'd theme.

There flow redundant; like Meander flow,
Back to thy fountain; to that parent Pow'r,
Who gives the tongue to sound, the thought to soar,
The soul to be. Men homage pay to men,
Thoughtless beneath whose dreadful eye they bow,
In mutual awe profound, of clay to clay,
Of guilt to guilt, and turn their backs on Thee,
Great Sire! whom thrones celestial ceaseless sing!
To prostrate angels an amazing scene!
O the presumption of man's awe for man!
Man's Author! End! Restorer! Law! and Judge!
Thine, all; day Thine, and Thine this gloom of Night,
With all her wealth, with all her radiant worlds:
What, night eternal, but a frown from Thee?
What, heav'n's meridian glory, but Thy smile?
And shall not praise be Thine? Not human praise?
While Heav'n's high host on hallelujahs live?

Oh may I breathe no longer, than I breathe
My soul in praise to Him, who gave my soul,
And all her infinite of prospect fair,
Cut through the shades of hell, great Love ! by Thee,
Oh most adorable ! most unador'd !
Where shall that praise begin, which ne'er should end ?
Where-e'er I turn, what claim on all applause !
How is Night's fable mantle labour'd o'er !
How richly wrought with attributes divine !
What wisdom shines ! what love ! this midnight-pomp,
This gorgeous arch, with golden worlds inlaid ;
Built with divine ambition ! Nought to thee ;
For others this profusion : thou, apart,
Above ! beyond ! Oh tell me, mighty Mind !
Where art Thou ? Shall I dive into the deep,
Call to the sun, or ask the roaring winds
For their Creator ? Shall I question loud
The thunder, if in that th' Almighty dwells ?
Or holds He furious storms in streighten'd reins,
And bids fierce whirlwinds wheel his rapid car ?

What mean these questions ?—Trembling I retract ;
My prostrate soul adores the present God.
Praise I a distant Deity ? He tunes
My voice (if tun'd) ; the nerve that writes, sustains ;
Wrapp'd in His being, I resound His praise :
But though past all diffus'd, without a shore
His essence ; local is His throne (as meet),
To gather the dispers'd (as standards call
The lifted from afar), to fix a point,
A central point, collective of His sons,
Since finite ev'ry nature but His own.

The nameless He, whose nod is Nature's birth;
And Nature's shield the shadow of His hand;
Her dissolution, His suspended smile:
The great First Last! pavilion'd high He sits
In darkness, from excessive splendour, borne,
By Gods unseen, unless through lustre lost.
His glory, to created glory, bright,
As that to central horrors: He looks down
On all that soars; and spans immensity.

Though Night unnumber'd worlds unfolds to
view;

Boundless creation! what art thou? A beam,
A mere effluvium of His majesty.
And shall an atom of this atom-world,
Mutter, in dust and sin, the theme of heav'n?
Down to the centre should I send my thought,
Through beds of glitt'ring ore, and glowing gems;
Their beggar'd blaze wants lustre for my lay;
Goes out in darkness: if on tow'ring wing,
I send it through the boundless vault of stars;
(The stars, though rich, what drops their gold to Thee,
Great! Good! Wise! Wonderful! Eternal King!)
If to those conscious stars Thy throne around,
Praise ever pouring, and imbibing bliss;
And ask their strain; they want it, more they want,
Poor their abundance, humble their sublime,
Languid their energy, their ardour cold;
Indebted still, their highest rapture burns
Short of its mark, defective, though divine.

Still more—This theme is man's and man's alone;
Their vast appointments reach it not: they see

On earth a bounty not indulg'd on high ;
And downward look for Heav'n's superior praise!
First-born of Ether! high in fields of light!
View man, to see the glory of your God!
Could angels envy, they had envy'd here;
And some did envy; and the rest, though Gods.
Yet still Gods unredeem'd (there triumphs man,
Tempted to weigh the dust against the skies),
They less would feel, though more adorn, my theme.
They sung creation (for in that they shar'd);
How rose in melody the child of love!
Creation's great superior, Man! is thine;
Thine is redemption! they just gave the key;
'Tis thine to raise, and eternize, the song;
Tho' human, yet divine: for should not this
Raise man o'er man, and kindle seraphs here?
Redemption! 'twas creation more sublime;
Redemption! 'twas the labour of the skies!
Far more than labour—it was death in heav'n.
A truth so strange! 'twere bold to think it true,
If not far bolder still, to disbelieve.

Here pause, and ponder—Was there death in heav'n?
What then on earth? On earth which struck the blow?
Who struck it? Who?—O how is man enlarg'd,
Seen through this medium! how the pygmy tow'rs!
How counterpois'd his origin from dust!
How counterpois'd, to dust his sad return!
How voided his vast distance from the skies!
How near he presses on the seraph's wing!
Which is the seraph? Which the born of clay?
How this demonstrates, through the thickest cloud

Of guilt and clay condens'd, the son of heav'n!
 The double son; the made, and the re-made!
 And shall heav'n's double property be lost?
 Man's double madness only can destroy.
 To man, the bleeding cross has promis'd all;
 The bleeding cross has sworn eternal grace;
 Who gave his life, what grace shall he deny?
 O ye! who from this Rock of Ages, leap,
 Disdainful, plunging headlong in the deep!
 What cordial joy, what consolation strong,
 Whatever winds arise, or billows roll,
 Our int'rest in the Master of the storm?
 Cling there, and in wreck'd Nature's ruin smile;
 While vile apostates tremble in a calm.

Man! know thyself. All wisdom centres there.
 To none man seems ignoble, but to man;
 Angels that grandeur, men o'erlook, admire:
 How long shall human nature be their book,
 Degen'rate mortal! and unread by thee?
 The beam dim Reason sheds shows wonders there;
 What high contents! illustrious faculties!
 But the grand comment, which displays at full
 Our human height, scarce sever'd from divine,
 By Heav'n compos'd, was publish'd on the cross!

Who looks on that, and sees not in himself
 An awful stranger, a terrestrial God?
 A glorious partner with the Deity
 In that high attribute, immortal life?
 If a God bleeds, he bleeds not for a worm:
 I gaze, and, as I gaze, my mounting soul

Catches strange fire, Eternity! at thee;
And drops the world—or rather, more enjoys.
How chang'd the face of Nature! how improv'd!
What seem'd a chaos, shines a glorious world,
Or, what a world, an Eden; heighten'd all!
It is another scene! another self!
And still another as Time rolls along;
And that a self far more illustrious still.
Beyond long ages, yet roll'd up in shades
Unpierc'd by bold Conjecture's keenest ray,
What evolutions of surprising fate!
How Nature opens, and receives my soul
In boundless walks of raptur'd thought! where Gods
Encounter, and embrace me! What new births
Of strange adventure, foreign to the sun,
Where what now charms, perhaps whate'er exists,
Old Time, and fair Creation, are forgot!

Is this extravagant? Of man we form,
Extravagant conception, to be just:
Conception unconfined wants wings to reach him:
Beyond its reach, the Godhead only, more.
He, the great Father! kindled at one flame
The world of rational; one Spirit pour'd
From Spirit's awful fountain; pour'd himself
Through all their souls; but not in equal stream,
Profuse, or frugal, of th' inspiring God,
As his wise plan demanded; and, when past
Their various trials, in their various spheres,
If they continue rational, as made,
Reforms them all into himself again;
His throne their centre, and his smile their crown.

Why doubt we, then, the glorious truth to sing,
Though yet unsung, as deem'd perhaps too bold?
Angels are men of a superior kind;
Angels are men in lighter habit clad,
High o'er celestial mountains wing'd in flight;
And men are angels loaded for an hour,
Who wade this miry vale, and climb with pain,
And flipp'ry step, the bottom of the steep.
Angels their failings, mortals have their praise;
While here, of corps ethereal, such enroll'd,
And summon'd to the glorious standard soon,
Which flames eternal crimson through the skies.
Nor are our brothers thoughtless of their kin,
Yet absent; but not absent from their love.
Michael has fought our battles; Raphael sung
Our triumphs; Gabriel on our errands flown,
Sent by the SOV'REIGN: and are these, O man!
Thy friends, thy warm allies? and thou (shame burn
The cheek to cinder!) rival to the brute?

Religion's all. Descending from the skies
To wretched man, the goddess in her left
Holds out this world, and in her right the next.
Religion! the sole voucher man is man;
Supporter sole of man above himself:
Ev'n in this night of frailty, change and death,
She gives the soul a soul that acts a God.
Religion! Providence! an after-state!
Here is firm footing; here is solid rock;
This can support us; all is sea besides;
Sinks under us; bestorms, and then devours.

His hand the good man fastens on the skies,
And bids earth roll, nor feels her idle whirl.

As when a wretch, from thick, polluted air,
Darkness, and stench, and suffocating damps,
And dungeon horrors, by kind Fate discharg'd,
Climbs some fair eminence, where Ether pure
Surrounds him, and Elysian prospects rise;
His heart exults, his spirits cast their load;
As if new-born, he triumphs in the change:
So joys the soul, when from inglorious aims,
And sordid sweets, from feculence and froth
Of ties terrestrial, set at large, she mounts
To Reason's region, her own element,
Breathes hopes immortal, and affects the skies.

Religion! thou the soul of happiness;
And groaning Calvary, of thee! There shine
The noblest truths; there strongest motives sting;
There, sacred violence assaults the soul;
There, nothing but compulsion is forborn.
Can love allure us? or can terror awe?
He weeps!—the falling drops put out the sun:
He sighs!—the sigh earth's deep foundation shakes.
If, in his love, so terrible, what then
His wrath inflam'd? his tenderness on fire;
Like soft, smooth oil, outblazing other fires?
Can prayer, can praise avert it?—Thou, my all!
My theme! my inspiration! and my crown!
My strength in age! my rise in low estate!
My soul's ambition, pleasure, wealth!—my world!
My light in darkness! and my life in death!

My boast through time! bliss through eternity!
Eternity, too short to speak Thy praise!
Or fathom Thy profound of love to man!
To man, of men the meanest, ev'n to me;
My Sacrifice! my God!—what things are these!

What then art THOU? by what name shall I call
Thee?

Knew I the name devout archangels use,
Devout archangels should the name enjoy,
By me unrivall'd; thousands more sublime,
None half so dear, as that, which, though unspoke,
Still glows at heart. O how Omnipotence
Is lost in love! Thou great PHILANTHROPIST!
Father of angels! but the friend of man!
Like Jacob, fondest of the younger born!
Thou, who didst save him, snatch the smoking brand
From out the flames, and quench it in thy blood!
How art thou pleas'd, by bounty to distress!
To make us groan beneath our gratitude,
Too big for birth! to favour, and confound;
To challenge, and to distance, all return!
Of lavish love stupendous heights to soar,
And leave praise panting in the distant vale!
Thy right too great defrauds thee of thy due;
And sacrilegious our sublimest song:
But since the naked will obtains thy smile,
Beneath this monument of praise unpaid,
And future life symphonious to my strain,
(That noblest hymn to Heav'n!) for ever lie
Intomb'd my fear of Death! and ev'ry fear,
The dread of ev'ry evil, but thy frown.

Whom see I yonder, so demurely smile?
Laughter a labour, and might break their rest.
Ye Quietists, in homage to the skies!
Serene! of soft address! who mildly make
An unobtrusive tender of your hearts,
Abhorring violence! who halt indeed;
But, for the blessing, wrestle not with Heav'n!
Think you my song too turbulent? too warm?
Are passions, then, the Pagans of the soul?
Reason alone baptiz'd? alone ordain'd
To touch things sacred? O for warmer still!
Guilt chills my zeal, and age benumbs my pow'rs;
O for an humbler heart, and prouder song!
THOU my much injur'd theme! with that soft eye,
Which melted o'er doom'd Salem, deign to look
Compassion to the coldness of my breast,
And pardon to the winter in my strain.

Oh ye cold-hearted, frozen, formalists!
On such a theme 'tis impious to be calm;
Passion is reason, transport temper here.
Shall Heav'n, which gave us ardour, and has shown
Her own for man so strongly, not disdain
What smooth emollients in theology,
Recumbent Virtue's downy doctors preach,
That prose of piety, a lukewarm praise?
Rise odours sweet from incense uninflam'd!
Devotion, when lukewarm, is undevout;
But, when it glows, its heat is struck to heav'n;
To human hearts her golden harps are strung;
High heav'n's orchestra chaunts Amen to man.

Hear I, or dream I hear, their distant strain,
Sweet to the soul, and tasting strong of heav'n,
Soft wafted on celestial Pity's plume,
Through the vast spaces of the universe,
To cheer me in this melancholy gloom?
Oh when will Death (now stings), like a friend,
Admit me of their choir? O when will Death,
This mould'ring, old, partition-wall throw down,
Give beings, one in nature, one abode?
Oh Death divine! that giv'st us to the skies!
Great Future! glorious patron of the past
And present! when shall I thy shrine adore!
From Nature's continent, immensely wide,
Immensely blest'd this little isle of life,
This dark, incarcerating colony,
Divides us. Happy day! that breaks our chain;
That manumits; that calls from exile home;
That leads to Nature's great metropolis,
And re-admits us, through the guardian hand
Of elder brothers, to our Father's throne;
Who hears our advocate, and, through his wounds,
Beholding man, allows that tender name.
'Tis this makes Christian triumph a command:
'Tis this makes joy a duty to the wife:
'Tis impious in a good man to be sad.

Seest thou, LORENZO! where hangs all our hope?
Touch'd by the cross, we live, or more than die:
That touch which touch'd not angels; more divine
Than that which touch'd confusion into form,
And darkness into glory; partial touch!
Ineffably pre-eminent regard!

Sacred to man, and sov'reign through the whole
Long golden chain of miracles, which hangs
From heav'n through all duration, and supports,
In one illustrious and amazing plan,
Thy welfare, Nature! and thy God's renown;
That touch, with charm celestial, heals the foul
Diseas'd, drives pain from guilt, lights life in death;
Turn's earth to heav'n; to heav'nly thrones transforms
The ghastly ruins of the mould'ring tomb.

Dost ask me when?—When HE who dy'd returns?
Returns, how chang'd! Where then the man of wo?
In glory's terrors all the Godhead burns:
And all his courts, exhausted by the tide
Of deities triumphant in his train,
Leave a stupendous solitude in heav'n;
Replenish'd soon, replenish'd with increase
Of pomp, and multitude; a radiant band
Of angels new; of angels from the tomb.

Is this by fancy thrown remote? and rise
Dark doubts between the promise, and event?
I send thee not to volumes for thy cure:
Read Nature! Nature is a friend to truth;
Nature is Christian; preaches to mankind;
And bids dead matter aid us in our creed.
Hast thou ne'er seen the comet's flaming flight?
Th' illustrious stranger passing, terror sheds
On gazing nations, from his fiery train
Of length enormous; takes his ample round
Through depths of ether; coasts unnumber'd worlds
Of more than solar glory; doubles wide

Heav'n's mighty cape : and then revisits earth,
From the long travel of a thousand years.
Thus, at the destin'd period, shall return
He, once on earth, who bids the comet blaze;
And, with him, all our triumph o'er the tomb.

Nature is dumb on this important point;
Or hope precarious in low whisper breathes.
Faith speaks aloud, distinct; ev'n adders hear,
But turn, and dart into the dark again.
Faith builds a bridge across the gulph of Death,
To break the shock blind Nature cannot shun,
And lands Thought smoothly on the farther shore.
Death's terror is the mountain Faith removes :
That mountain-barrier between man and peace.
'Tis Faith disarms destruction; and absolves
From ev'ry clam'rous charge the guiltless tomb.

Why disbelieve, LORENZO? Reason bids,
" All-sacred Reason."—Hold her sacred still;
Nor shalt thou want a rival in thy flame.
All-sacred Reason! source, and soul, of all
Demanding praise, on earth, or earth above!
My heart is thine : deep in its inmost folds,
Live thou with Life! live dearer of the two.
Wear I the blessed cross, by Fortune stamp'd
On passive Nature, before Thought was born?
My birth's blind bigot! fir'd with local zeal!
No; Reason re-baptiz'd me when adult;
Weigh'd true and false in her impartial scale;
My heart became the convert of my head;
And made that choice, which once was but my fate.

“ On argument alone my faith is built :”
Reason pursu’d is Faith ; and, unpursu’d
Where proof invites, ’tis Reason then no more :
And such our proof, that, or our Faith is right ;
Or Reason lies, and Heav’n design’d it wrong.
Absolve we this ? what then is blasphemy ?

Fond as we are, and justly fond of Faith,
Reason, we grant, demands our first regard ;
The mother honour’d as the daughter dear.
Reason the root, fair Faith is but the flow’r.
The fading flow’r shall die ; but Reason lives
Immortal, as her Father in the skies.
When Faith is Virtue, Reason makes it so.
Wrong not the Christian ; think not Reason yours ;
’Tis Reason our great Master holds so dear ;
’Tis Reason’s injur’d rights his wrath resents ;
’Tis Reason’s voice obey’d, His glories crown :
To give lost Reason life, He pour’d his own.
Believe, and show the reason of a man ;
Believe, and taste the pleasure of a God ;
Believe, and look with triumph on the tomb :
Thro’ Reason’s wounds alone, thy Faith can die ;
Which dying, tenfold terror gives to Death,
And dips in venom his twice-mortal sting.

Learn hence what honours, what loud pæans due
To those who push our antidote aside ;
Those boasted friends to Reason, and to man,
Whose fatal love stabs ev’ry joy, and leaves
Death’s terror heighten’d, gnawing on his heart.
Those pompous sons of Reason idoliz’d,

And vilify'd at once ; of Reason dead,
Then deify'd, as monarchs were of old ;
What conduct plants proud laurels on their brow ?
While love of truth through all their camp resounds,
They draw Pride's curtain o'er the noon-tide ray ;
Spike up their inch of Reason on the point
Of philosophic wit, call'd Argument :
And then, exulting in their taper, cry,
“ Behold the sun ! ” and Indian-like, adore.

Talk they of morals ? O thou bleeding Love !
Thou maker of new morals to mankind !
The grand morality is love of Thee.
As wise as Socrates, if such they were,
(Nor will they bate of that sublime renown),
As wise as Socrates, might justly stand
The definition of a modern fool.

A CHRISTIAN is the highest style of man.
And is there, who the blessed cross wipes off,
As a foul blot, from his dishonour'd brow ?
If angels tremble, 'tis at such a fight :
The wretch they quit, desponding of their charge ;
More struck with grief, or wonder, who can tell ?

Ye sold to sense ! ye citizens of earth !
(For such alone the Christian banner fly)
Know you how wise your choice, how great your gain ?
Behold the picture of earth's happiest man :
“ He calls his wish, it comes ; he sends it back,
“ And says he call'd another ! that arrives,
“ Meets the same welcome ; yet he still calls on ;

“ Till one calls him, who varies not his call,
“ But holds him fast, in chains of darkness bound,
“ Till nature dies, and judgment sets him free;
“ A freedom far less welcome than his chain.”

But grant man happy; grant him happy long;
Add to life's highest prize, her latest hour;
That hour so late, is nimble in approach,
That, like a post, comes on in full career:
How swift the shuttle flies that weaves thy shroud!
Where is the fable of thy former years?
Thrown down the gulph of time; as far from thee
As they had ne'er been thine. The day in hand,
Like a bird struggling to get loose, is going;
Scarce now possess'd, so suddenly 'tis gone;
And each swift moment fled, is death advanc'd
By strides as swift. Eternity is all!
And whose eternity? who triumphs there?
Bathing for ever in the font of bliss!
For ever basking in the Deity!
LORENZO! who?—Thy conscience shall reply.

O give it leave to speak; 'twill speak ere long,
Thy leave unask'd. LORENZO! hear it now,
While useful its advice, its accent mild.
By the great edict, the Divine decree,
Truth is deposited with man's last hour;
An honest hour, and faithful to her trust.
Truth, eldest daughter of the Deity;
Truth, of his council when he made the worlds;
Nor less when he shall judge the worlds he made;
Tho' silent long, and sleeping ne'er so sound,

Smother'd with errors, and oppress'd with toys,
That heav'n-commission'd hour no sooner calls,
But from her cavern in the soul's abyfs,
Like him they fable under Ætna whelm'd,
The goddess bursts in thunder and in flame;
Loudly convinces, and severely pains.
Dark demons I discharge, and hydra-stings;
The keen vibration of bright truth—is hell:
Just definition! though by schools untaught.
Ye deaf to truth! peruse this parson'd page,
And trust, for once, a prophet and a priest;
“Men may live fools, but fools they cannot die.”

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THE
COMPLAINT.

NIGHT THE FIFTH.

THE RELAPSE.

Humbly inscribed to the Right Honourable the Earl of
LITCHFIELD.

L ORENZO! to recriminate is just.
Fondness for fame is avarice of air.
I grant the man is vain, who writes for praise:
Praise no man e'er deserv'd, who fought no more.

As just thy second charge. I grant the muse
Has often blush'd at her degen'rate sons,
Retain'd by Sense to plead her filthy cause;
To raise the low, to magnify the mean,
And subtilize the gross into refin'd:
As if to magic Numbers' pow'rful charm
'Twas given, to make a civet of their song
Obscene, and sweeten ordure to perfume.
Wit, a true Pagan, deifies the brute,
And lifts our swine enjoyments from the mire.

The fact notorious, nor obscure the cause.
We wear the chains of Pleasure and of Pride.
These share the man; and these distract him too;
Draw diff'rent ways, and clash in their commands.
Pride, like an eagle, builds among the stars;

But Pleasure, lark-like, nests upon the ground.
 Joys shar'd by brute creation, Pride repents;
 Pleasure embraces: man would both enjoy,
 And both at once: a point how hard to gain!
 But what can't Wit, when stung by strong desire?

Wit dares attempt this arduous enterprise.
 Since joys of Sense can't rise to Reason's taste;
 In subtle Sophistry's laborious forge,
 Wit hammers out a reason new, that stoops
 To sordid scenes, and greets them with applause.
 Wit calls the graces the chaste zone to loose;
 Nor less than a plump God to fill the bowl:
 A thousand phantoms, and a thousand spells,
 A thousand opiates scatters, to delude,
 To fascinate, inebriate, lay asleep,
 And the fool'd mind delightfully confound.
 Thus that which shock'd the judgment, shocks no
 more;

That which gave Pride offence, no more offends.
 Pleasure and Pride, by nature mortal foes,
 At war eternal, which in man shall reign,
 By Wit's address, patch up a fatal peace,
 And hand in hand lead on the rank debauch,
 From rank refin'd, to delicate and gay.
 Art, cursed Art! wipes off th' indebted blush
 From Nature's cheek, and bronzes ev'ry shame.
 Man smiles in ruin, glories in his guilt,
 And Infamy stands candidate for praise.

All writ by man in favour of the soul,
 These sensual ethics far, in bulk, transcend.

The flow'rs of eloquence, profusely pour'd
O'er spotted Vice, fill half the letter'd world.
Can pow'rs of genius exercise their page,
And consecrate enormities with song?

But let not these inexpiable strains
Condemn the muse that knows her dignity ;
Nor meanly stops at time, but holds the world
As 'tis, in Nature's ample field, a point,
A point in her esteem ; from whence to start,
And run the round of universal space,
To visit Being universal there,
And Being's source, that utmost flight of mind !
Yet spite of this so vast circumference,
Well knows, but what is moral, nought is great.
Sing Syrens only ? do not angels sing ?
There is in Poesy a decent pride,
Which well becomes her when she speaks to Prose,
Her younger sister ; haply not more wise.

Think'st thou, LORENZO ! to find pastimes here ?
No guilty passion blown into a flame,
No foible flatter'd, dignity disgrac'd,
No fairy field of fiction all on flow'r,
No rainbow colours, here, or silken tale,
But solemn counsels, images of awe,
Truths, which eternity lets fall on man
With double weight, thro' these revolving spheres,
This death-deep silence, and incumbent shade :
Thoughts, such as shall revisit your last hour ;
Visit uncall'd, and live when life expires ;
And thy dark pencil, Midnight ! darker still
In melancholy dipt, embrowns the whole.

Yet this, ev'n this, my laughter-loving friends !
 LORENZO ! and thy brothers of the smile !
 If what imports you most, can most engage,
 Shall steal your ear, and chain you to my song :
 Or, if you fail me, know, the wise shall taste
 The truths I sing ; the truths I sing shall feel ;
 And, feeling, give assent ; and their assent
 Is ample recompence ; is more than praise.
 But chiefly thine, O LITCHFIELD ! nor mistake ;
 Think not unintroduc'd I force my way ;
 NARCISSA, not unknown, not unall'y'd,
 By virtue, or by blood, illustrious youth !
 To thee, from blooming Amaranthine bow'rs,
 Where all the language harmony, descends
 Uncall'd, and asks admittance for the muse ;
 A muse that will not pain thee with thy praise :
 Thy praise she drops, by nobler still inspir'd.

O Thou ! blest Spirit ! whether the Supreme,
 Great antemundane Father ! in whose breast
 Embryo-creation, unborn being, dwelt,
 And all its various revolutions roll'd
 Present, tho' future ; prior to themselves ;
 Whose breath can blow it into nought again ;
 Or, from his throne some delegated pow'r,
 Who, studious of our peace, dost turn the thought
 From vain and vile, to solid and sublime !
 Unseen Thou lead'st me to delicious draughts
 Of inspiration, from a purer stream,
 And fuller of the God, than that which burst
 From fam'd Castalia : nor as yet allay'd
 My sacred thirst ; though long my soul has rang'd

Through pleasing paths of moral and divine,
By Thee sustain'd, and lighted by the stars.

By them best lighted are the paths of Thought ;
Nights are their days, their most illumin'd hours.
By day, the soul o'erborne by Life's career,
Stunn'd by the din, and giddy with the glare,
Reels far from Reason, jostled by the throng.
By day the soul is passive, all her thoughts
Impos'd, precarious, broken, ere mature.
By night, from objects free, from passion cool,
Thoughts uncontroul'd, and unimpres'd, the births
Of pure election, arbitrary range,
Not to the limits of one world confin'd ;
But from ethereal travels light on earth,
As voyagers drop anchor, for repose.

Let Indians, and the gay, like Indians, fond
Of feather'd fopperies, the Sun adore :
Darkness has more divinity for me ;
It strikes Thought inward ; it drives back the soul
To settle on herself, our point supreme !
There lies our theatre ; there sits our judge.
Darkness the curtain drops o'er Life's dull scene :
'Tis the kind hand of Providence stretch'd out
'Twixt man and vanity ; 'tis Reason's reign,
And Virtue's too : these tutelary shades
Are man's asylum from the tainted throng.
Night is the good man's friend, and guardian too ;
It no less rescues Virtue, than inspires.

Virtue, for ever frail, as fair, below,
Her tender nature suffers in the croud,

Nor touches on the world, without a stain.
The world's infectious; few bring back at eve,
Immaculate, the manners of the morn.
Something, we thought, is blotted; we resolv'd,
Is shaken; we renounc'd, returns again.
Each salutation may slide in a sin
Unthought before, or fix a former flaw.
Nor is it strange: light, motion, concourse, noise,
All scatter us abroad; Thought, outward bound,
Neglectful of our home-affairs, flies off
In fume and dissipation, quits her charge,
And leaves the breast unguarded to the foe.

Present example gets within our guard,
And acts with double force, by few repell'd.
Ambition fires ambition; love of gain
Strikes, like a pestilence, from breast to breast:
Riot, Pride, Perfidy, blue vapours breathe;
And inhumanity is caught from man;
From smiling man. A slight, a single glance,
And shot at random, often has brought home
A sudden fever, to the throbbing heart,
Of Envy, Rancour, or impure Desire.
We see, we hear, with peril: Safety dwells
Remote from Multitude! The world's a school
Of wrong; and what proficients swarm around!
We must or imitate, or disapprove;
Must list as their accomplices, or foes:
That stains our innocence; this wounds our peace.
From Nature's birth hence Wisdom has been smit
With sweet recess, and languish'd for the shade.

This sacred shade and solitude, what is it ?
'Tis the felt presence of the Deity:
Few are the faults we flatter, when alone.
Vice sinks in her allurements, is ungilt,
And looks, like other objects, black by night:
By night an atheist half believes a God.

Night is fair Virtue's immemorial friend:
The conscious moon, through every distant age,
Has held a lamp to Wisdom, and let fall
On Contemplation's eye her purging ray.
The fam'd Athenian, he who woo'd from heav'n
Philosophy the fair, to dwell with men,
And form their manners, not inflame their pride;
While o'er his head, as fearful to molest
His lab'ring mind, the stars in silence slide,
And seem all gazing on their future guest;
See him soliciting his ardent suit
In private audience: all the live-long night
Rigid in thought; and motionless, he stands;
Nor quits his theme, or posture, till the sun
(Rude drunkard, rising rosy from the main!)
Disturbs his nobler intellectual beam,
And gives him to the tumult of the world.

Hail, precious moments! stoln from the black waste
Of murder'd Time! auspicious Midnight, hail!
The world excluded, ev'ry passion hush'd,
And open'd a calm intercourse with heav'n,
Here the soul sits in council: ponders past,
Predestines future action; sees, not feels,
Tumultuous life, and reasons with the storm;
All her lies answers, and thinks down her charms.

What awful joy ! what mental liberty !
I am not pent in darkness ; rather say,
(If not too bold) in darkness I'm embower'd.
Delightful gloom ! the clust'ring thoughts around
Spontaneous rise, and blossom in the shade ;
But droop by day, and sicken in the sun.
Thought borrows light elsewhere ; from that first fire,
Fountain of animation ! whence descends
Urania, my celestial guest ; who deigns
Nightly to visit me so mean ; and now,
Conscious how needful discipline to man,
From pleasing dalliance with the charms of Night
My wand'ring thought recalls, to what excites
Far other beat of heart ; NARCISSA'S tomb !

Or is it feeble Nature calls me back,
And breaks my spirit into grief again ?
Is it a Stygian vapour in my blood ?
A cold slow puddle, creeping through my veins ?
Or is it thus with all men ?—Thus with all.
What are we ? How unequal ! Now we soar,
And now we sink ; to be the same, transcends
Our present prowess ; dearly pays the soul
For lodging ill ; too dearly rents her clay.
Reason, a baffled counsellor ! but adds
The blush of weakness to the bane of woe.
The noblest spirit fighting her hard fate,
In this damp, dusky region, charg'd with storms,
But feebly flutters, yet untaught to fly ;
Or, flying, short her flight, and sure her fall.
Our utmost strength, when down, to rise again ;
And not to yield, though beaten all our praise.

'Tis vain to seek in men for more than man.
Though proud in promise, big in previous thought,
Experience damps our triumph. I, who late,
Emerging from the shadows of the grave,
Where grief detain'd me pris'ner, mounting high,
Threw wide the gates of everlasting day,
And call'd mankind to glory, shook off pain,
Mortality shook off, in æther pure,
And struck the stars; now feel my spirits fail;
They drop me from the zenith; down I rush,
Like him whom fable fledg'd with waxen wings,
In sorrow drown'd—but not in sorrow lost.
How wretched is the man who never mourn'd!
I dive for precious pearl in Sorrow's stream!
Not so the thoughtless man, that only grieves:
Takes all the torment, and rejects the gain,
(Inestimable gain!) and gives Heav'n leave
To make him but more wretched, not more wise.

If Wisdom is our lesson (and what else
Ennobles man? what else have angels learnt?)
Grief! more proficient in thy school are made,
Than Genius or proud Learning e'er could boast.
Voracious Learning, often over-fed,
Digests not into sense her motley meal.
This book-case, with dark booty almost burst,
This forager on others wisdom, leaves
Her native farm, her reason, quite untill'd.
With mixt manure she surfeits the rank soil,
Dung'd, but not dress'd; and rich to beggary
A pomp untameable of weeds prevails.
Her servant's wealth incumber'd Wisdom mourns.

And what says Genius? "Let the dull be wise."
Genius, too hard for right, can prove it wrong;
And loves to boast, where blush men less inspir'd,
It pleads exemption from the laws of Sense!
Considers Reason as a leveller;
And scorns to share a blessing with the croud.
That wise it could be, thinks an ample claim
To Glory, and to Pleasure gives the rest.
Crassus but sleeps, Ardelia is undone.
Wisdom less shudders at a fool, than wit.

But Wisdom smiles when humbled mortals weep,
When Sorrow wounds the breast, as ploughs the glebe,
And hearts obdurate feel her soft'ning show'r;
Her seed celestial, then, glad Wisdom sows;
Her golden harvest triumphs in the soil.
If so, NARCISSA! welcome my Relapse;
I'll raise a tax on my calamity,
And reap rich compensation from my pain.
I'll range the plenteous intellectual field;
And gather ev'ry thought of sov'reign pow'r
To chase the moral maladies of man:
Thoughts, which may bear transplanting to the skies,
Though natives of this coarse penurious soil;
Nor wholly wither there, where seraphs sing,
Refin'd, exalted, not annull'd in heav'n;
Reason, the Sun that gives them birth, the same
In either clime, though more illustrious there.
These choicely cull'd, and elegantly rang'd,
Shall form a garland for NARCISSA's tomb,
And, peradventure, of no fading flow'rs.

Say, on what themes shall puzzled Choice descend!

- “ Th’ importance of contemplating the tomb;
- “ Why men decline it; Suicide’s foul birth;
- “ The various kinds of grief; the faults of age;
- “ And Death’s dread character—invite my song.”

And, first, th’ importance of our end survey’d.
Friends counsel quick dismissal of our grief:
Mistaken kindness! our hearts heal too soon.
Are they more kind than he who struck the blow?
Who bid it do its errand in our hearts,
And banish peace, till nobler guests arrive,
And bring it back, a true and endless peace?
Calamities are friends: as glaring day
Of these unnumber’d lustres robs our sight;
Prosperity puts out unnumber’d thoughts
Of import high, and light divine, to man.

The man, how blest! who sick of gaudy scenes,
(Scenes apt to thrust between us and ourselves)
Is led by choice to take his fav’rite walk
Beneath Death’s gloomy, silent cypress shades,
Unpierc’d by Vanity’s fantastic ray;
To read his monuments, to weigh his dust,
Visit his vaults, and dwell among the tombs!
LORENZO! read with me NARCISSA’s stone;
(NARCISSA was thy fav’rite) let us read
Her moral stone; few doctors preach so well;
Few orators so tenderly can touch
The feeling heart. What pathos in the date!
Apt words can strike; and yet in them we see
Faint images of what we here enjoy,

What cause have we to build on length of life?
Temptations seize, when Fear is laid asleep;
And ill foreboded is our strongest guard.

See from her tomb, as from an humble shrine,
Truth, radiant goddess! sallies on my soul,
And puts Delusion's dusky train to flight;
Dispels the mists our sultry passions raise,
From objects low, terrestrial, and obscene;
And shews the real estimate of things;
Which no man, unafflicted, ever saw;
Pulls off the veil from Virtue's rising charms;
Detects Temptation in a thousand lies.
Truth bids me look on men, as autumn leaves,
And all they bleed for, as the summer's dust,
Driv'n by the whirlwind: lighted by her beams,
I widen my horizon, gain new pow'rs,
See things invisible, feel things remote,
Am present with futurities; think nought
To man so foreign, as the joys possess'd;
Nought so much his, as those beyond the grave.

No Folly keeps its colour in her sight;
Pale worldly Wisdom loses all her charms;
In pompous promise from her schemes profound,
If future fate she plans, 'tis all in leaves,
Like Sybyl, unsubstantial, fleeting bliss!
At the first blast it vanishes in air.
Not so celestial. Wouldst thou know, LORENZO!
How differ worldly wisdom and divine?
Just as the waning and the waxing moon,
More empty worldly Wisdom ev'ry day;

And ev'ry day more fair her rival shines.
When later, there's less time to play the fool.
Soon our whole term for Wisdom is expir'd;
(Thou know'st she calls no council in the grave);
And Everlasting Fool is writ in fire,
Or real Wisdom wafts us to the skies.

As worldly schemes resemble Sybyl's leaves,
The good man's days to Sybyl's books compare,
(In ancient story read, thou know'st the tale)
In price still rising, and in number less,
Inestimable quite his final hour.
For that who thrones can offer, offer thrones:
Insolvent worlds the purchase cannot pay.
"Oh let me die his death!"—all Nature cries.
"Then live his life"—all Nature falters there:
Our great physician daily to consult,
To commune with the grave, our only cure.

What grave prescribes the best?—A friend's; and
yet,
From a friend's grave, how soon we disengage!
Ev'n to the dearest, as his marble, cold.
Why are friends ravish'd from us? 'Tis to bind,
By soft Affection's ties, on human hearts,
The thought of Death, which Reason, too supine,
Or misemploy'd, so rarely fastens there.
Nor Reason, nor Affection, no, nor both
Combin'd, can break the witchcrafts of the world.
Behold th' inexorable hour at hand!
Behold th' inexorable hour forgot!

And to forget it, the chief aim of Life,
Though well to ponder it, is Life's chief end.

Is Death, that ever threat'ning, ne'er remote,
That all-important, and that only sure,
(Come when he will), an unexpected guest?
Nay, though invited by the loudest calls
Of blind Imprudence, unexpected still;
Though num'rous messengers are sent before,
To warn his great arrival. What the cause,
The wond'rous cause of this mysterious ill?
All Heav'n looks down astonish'd at the sight.

Is it, that Life has sown her joys so thick,
We can't thrust in a single care between?
Is it, that Life has such a swarm of cares,
The thought of Death can't enter for the throng?
Is it, that Time steals on with downy feet,
Nor wakes Indulgence from her golden dream?
To-day is so like yesterday, it cheats;
We take the lying sister for the same.
Life glides away, LORENZO! like a brook;
For ever changing, unperceiv'd the change.
In the same brook none ever bath'd him twice:
To the same Life none ever twice awoke.
We call the brook the same; the same we think
Our life, though still more rapid in its flow;
Nor mark the much irrevocably laps'd,
And mingled with the sea. Or shall we say,
(Retaining still the brook to bear us on),
That Life is like a vessel on the stream?
In Life embark'd, we smoothly down the tide

Of Time descend, but not on Time intent;
Amus'd, unconscious of the gliding wave;
Till, on a sudden, we perceive a shock;
We start, awake, look out: what see we there?
Our brittle bark is burst on Charon's shore.

Is this the cause Death flees all human thought?
Or is it, Judgment by the Will struck blind?
That domineering mistress of the soul!
Like him so strong by Dalilah the fair?
Or is it Fear turns startled Reason back,
From looking down a precipice so steep?
'Tis dreadful; and the dread is wisely plac'd
By Nature, conscious of the make of man.
A dreadful friend it is, a terror kind,
A flaming sword, to guard the tree of life.
By that unaw'd, in Life's most smiling hour,
The good man would repine; would suffer joys,
And burn impatient for his promis'd skies.
The bad, on each punctilious pique of pride,
Or gloom of humour, would give rage the rein,
Bound o'er the barrier, rush into the dark,
And mar the schemes of Providence below.

What groan was that, LORENZO?—Furies! rise;
And drown, in your less execrable yell,
Britannia's shame. There took her gloomy flight,
On wing impetuous, a black fullen soul,
Blasted from hell, with horrid lust of Death.
Thy friend, the brave, the gallant Altamont,
So call'd, so thought—and then he fled the field.
Less base the fear of Death, than fear of Life.

O Britain, infamous for suicide!
An island in thy manners! far disjoin'd
From the whole world of rationals beside!
In ambient waves plunge thy polluted head,
Wash the dire stain, nor shock the Continent.

But thou be shock'd, while I detect the cause
Of self-assault, expose the monster's birth,
And bid abhorrence hiss it round the world.
Blame not thy clime, nor chide the distant Sun;
The Sun is innocent, thy climb absolv'd:
Immoral climes kind Nature never made.
The cause I sing, in Eden might prevail,
And prove it is thy folly, not thy fate.

The soul of man (let man in homage bow,
Who names his soul), a native of the skies!
High-born, and free, her freedom should maintain,
Unfold, unmortgag'd for Earth's little bribes.
Th' illustrious stranger, in this foreign land,
Like strangers, jealous of her dignity,
Studious of home, and ardent to return,
Of Earth suspicious, Earth's enchanted cup
With cool reserve light touching, should indulge,
On immortality, her godlike taste;
There take large draughts; make her chief banquet
there.

But some reject this sustenance divine;
To beggarly vile appetites descend;
Ask alms of Earth, for guests that came from Heav'n;
Sink into slaves; and sell for present hire
Their rich reversion, and (what shares its fate)

Their native freedom, to the prince who sways
This nether world. And when his payments fail,
When his foul basket gorges them no more,
Or their pall'd palates loathe the basket full;
Are instantly, with wild demoniac rage,
For breaking all the chains of Providence,
And bursting their confinement; tho' fast barr'd
By laws divine and human; guarded strong
With horrors doubled to defend the pass,
The blackest, Nature, or dire Guilt, can raise;
And moated round with fathomless Destruction,
Sure to receive, and whelm them in their fall.

Such, Britons, is the cause, to you unknown,
Or worse, o'erlook'd; o'erlook'd by magistrates,
Thus criminals themselves. I grant the deed
Is madness; but the madness of the heart.
And what is that? Our utmost bound of guilt.
A sensual, unreflecting Life, is big
With monstrous births, and suicide, to crown
The black infernal brood. The bold, to break
Heav'n's law supreme, and desperately rush
Thro' sacred Nature's murder, on their own,
Because they never think of Death, they die.
'Tis equally man's duty, glory, gain,
At once to shun and meditate his end.

When by the bed of Languishment we sit,
(The seat of Wisdom, if our choice, not fate),
Or o'er our dying friends, in anguish hang,
Wipe the cold dew, or stay the sinking head,
Number their moments, and, in every clock,

Start at the voice of an eternity;
See the dim lamp of Life just feebly light
An agonizing beam, at us to gaze,
Then sink again, and quiver into Death,
That most pathetic herald of our own!
How read we such sad scenes? As sent to man
In perfect veng'ance? No; in pity sent,
To melt him down like wax, and then impress,
Indelible, Death's image on his heart;
Bleeding for others, trembling for himself.
We bleed, we tremble, we forget, we smile.
The mind turns fool, before the cheek is dry,
Our quick-returning folly cancels all;
As the tide rushing rases what is writ
In yielding sands, and smooths the letter'd shore.

LORENZO, hast thou ever weigh'd a sigh?
Or study'd the philosophy of Tears?
(A science, yet, unlectur'd in our schools!)
Hast thou descended deep into the breast,
And seen their source? If not, descend with me,
And trace these briny riv'lets to their springs,

Our fun'ral tears from diff'rent causes rise;
As if from sep'rate cisterns in the soul,
Of various kinds, they flow. From tender hearts,
By soft contagion call'd, some burst at once,
And stream obsequious to the leading eye.
Some ask more time, by curious art distill'd.
Some hearts, in secret hard, unapt to melt,
Struck by the magic of the public eye,
Like Moses' smitten rock, gush out amain.

Some weep to share the fame of the deceas'd,
So high in merit, and to them so dear:
They dwell on praises, which they think they share;
And thus, without a blush, commend themselves.
Some mourn, in proof that something they could love;
They weep not to relieve their grief, but shew.
Some weep in perfect justice to the dead,
As conscious all their love is in arrear.
Some mischievously weep: not unappriz'd,
Tears, sometimes, aid the conquest of an eye.
With what address the soft Ephesians draw
Their sable net-work o'er entangled hearts!
As seen thro' crystal, how their roses glow,
While liquid pearl runs trickling down their cheek!
Of hers not prouder Egypt's wanton queen,
Carousing gems, herself dissolv'd in love.
Some weep at Death, abstracted from the dead,
And celebrate, like CHARLES, their own decease,
By kind construction some are deem'd to weep,
Because a decent veil conceals their joy.

Some weep in earnest, and yet weep in vain;
As deep in indiscretion, as in woe.
Passion, blind passion, impotently pours
Tears, that deserve more tears; while Reason sleeps,
Or gazes, like an idiot, unconcern'd;
Nor comprehends the meaning of the storm;
Knows not it speaks to her, and her alone.
Irrationals all sorrow are beneath,
That noble gift, that privilege of man!
From Sorrow's pang, the birth of endless joy.
But these are barren of that birth divine:

They weep impetuous, as the summer-storm,
And full as short ; the cruel grief soon tam'd,
They make a pastime of the stinging tale ;
Far as the deep-resounding knell, they spread
The dreadful news, and hardly feel it more.
No grain of wisdom pays them for their woe.

Half round the globe, the tears pump't up by Death
Are spent in wat'ring vanities of life ;
In making Folly flourish still more fair.
When the sick soul, her wonted stay withdrawn,
Reclines on earth, and sorrows in the dust ;
Instead of learning, there, her true support,
Tho' there thrown down, her true support to learn ;
Without Heav'n's aid, impatient to be blest,
She crawls to the next shrub, or bramble vile,
Tho' from the stately cedar's arms she fell ;
With stale, forsworn embraces, clings anew ;
The stranger weds, and blossoms as before,
In all the fruitless fopperies of Life ;
Presents her weed, well fancy'd, at the ball,
And raffles for the death's-head on the ring.

So wept Aurelia, till the destin'd youth
Stepp'd in, with his receipt for making smiles,
And blanching fables into bridal bloom.
So wept LORENZO fair CLARISSA's fate ;
Who gave that angel boy on whom he doats ;
And dy'd to give him, orphan'd in his birth !
Not such, NARCISSA, my distress for thee.
I'll make an altar of thy sacred tomb,
To sacrifice to Wisdom—What wast thou ?
“ Young, gay, and fortunate !” Each yields a theme.

I'll dwell on each, to shun thought more severe;
(Heav'n knows I labour with severer still!)
I'll dwell on each, and quite exhaust thy death.
A soul without reflection, like a pile
Without inhabitant, to ruin runs.

And first, thy youth. What says it to grey hairs?
NARCISSA, I'm become thy pupil now—
Early, bright, transient, chaste; as morning dew
She sparkled, was exhal'd, and went to heav'n.
Time on this head has snow'd; yet still 'tis borne
Aloft; nor thinks but on another's grave.
Cover'd with shame I speak it, age severe
Old worn-out Vice sets down for Virtue fair:
With graceless gravity, chastising youth,
That youth chastis'd surpassing in a fault,
Father of all, forgetfulness of Death:
As if, like objects pressing on the sight,
Death had advanc'd too near us to be seen:
Or, that Life's loan Time ripen'd into right;
And men might plead prescription from the grave;
Deathless, from repitition of reprieve.
Deathless? far from it! such are dead already;
Their hearts are bury'd, and the world their grave.

Tell me, some God; my guardian angel, tell,
What thus infatuates? what enchantment plants
The phantom of an age 'twixt us and Death,
Already at the door? He knocks, we hear him,
And yet we will not hear. What mail defends
Our untouch'd hearts? What miracle turns off
The pointed thought, which from a thousand quivers

Is daily darterd, and is daily shunn'd ?
We stand as in a battle, throngs on throngs
Around us falling; wounded oft ourselves;
Tho' bleeding with our wounds, immortal still !
We see Time's furrows on another's brow,
And Death intrench'd, preparing his assault:
How few themselves in that just mirror see !
Or, seeing, draw their inference as strong !
There Death is certain; doubtful here: he must,
And soon; we may, within an age, expire.
Tho' grey our head, our thoughts and aims are green:
Like damag'd clocks, whose hand and bell dissent;
Folly sings six, while Nature points at twelve.

Absurd longevity! More, More, it cries;
More life, more wealth, more trash of ev'ry kind.
And wherefore mad for more, when relish fails?
Object, and Appetite, must club for joy:
Shall Folly labour hard to mend the bow,
Baubles I mean, that strike us from without,
While Nature is relaxing ev'ry string?
Ask Thought for Joy; grow rich, and hoard within.
Think you the soul, when this Life's rattles cease,
Has nothing of more manly to succeed?
Contract the taste immortal; learn, ev'n now,
To relish what alone subsists hereafter.
Divine or none, henceforth your joys for ever.
Of age the glory is, to wish to die.
That wish is praise and promise; it applauds
Past life, and promises our future bliss.
What weakness see not children in their fires!
Grand-climacterical absurdities!

Grey-hair'd authority, to faults of youth,
How shocking ! it makes Folly thrice a fool;
And our first childhood might our last despise.
Peace and esteem is all that Age can hope.
Nothing but wisdom gives the first; the last,
Nothing but the repute of being wise.
Folly bars both ; our Age is quite undone.

What folly can be ranker ? Like our shadows,
Our wishes lengthen, as our fun declines.
No wish should loiter, then, this side the grave.
Our hearts should leave the world, 'before the knell
Calls for our carcases to mend the soil.
Enough to live in tempest, die in port ;
Age should fly concourse, cover in retreat
Defects of judgment, and the will subdue ;
Walk thoughtful on the silent, solemn shore
Of that vast ocean it must sail so soon ;
And put good works on board ; and wait the wind
That shortly blows us into worlds unknown ;
If unconsider'd too, a dreadful scene !

All should be prophets to themselves ; foresee
Their future fate ; their future fate foretaste :
This art would waste the bitterness of Death.
The thought of Death alone, the fear destroys.
A disaffection to that precious thought,
Is more than midnight darkness on the soul,
Which sleeps beneath it, on a precipice,
Puff'd off by the first blast, and lost for ever.

Dost ask, LORENZO, why so warmly press,
By repetition hammer'd on thine ear,

The thought of Death? That thought is the machine,
The grand machine, that heaves us from the dust,
And rears us into men. That thought, ply'd home,
Will soon reduce the ghastly precipice
O'er-hanging hell, will soften the descent,
And gently slope our passage to the grave:
How warmly to be wish'd! What heart of flesh
Would trifle with tremendous? dare extremes?
Yawn o'er the fate of infinite? What hand,
Beyond the blackest brand of censure bold,
(To speak a language too well known to thee),
Would at a moment give its all to chance,
And stamp the die for an eternity?

Aid me, NARCISSA; aid me to keep pace
With Destiny; and, ere her scissars cut
My thread of Life, to break this tougher thread
Of moral Death, that ties me to the world.
Sting thou my slumb'ring Reason, to send forth
A thought of observation on the foe;
To fally, and survey the rapid march
Of his ten thousand messengers to man;
Who, Jehu-like, behind him turns them all.
All accident apart, by Nature sign'd,
My warrant is gone out, tho' dormant yet:
Perhaps behind one moment lurks my fate.

Must I then forward only look for Death?
Backward I turn mine eye, and find him there.
Man is a self-survivor ev'ry year.
Man, like a stream, is in perpetual flow.
Death's a destroyer of quotidian prey.

My youth, my noon-tide, his; my yesterday;
The bold invader shares the present hour.
Each moment on the former shuts the grave.
While man is growing, Life is in decrease;
And cradles rock us nearer to the tomb.
Our Birth is nothing but our Death begun;
As tapers waste, that instant they take fire.

Shall we then fear, lest that should come to pass,
Which comes to pass each moment of our lives?
If fear we must, let that Death turn us pale,
Which murders Strength and Ardour; what remains
Should rather call on Death, than dread his call.

Ye partners of my fault, and my decline;
Thoughtless of Death, but when your neighbour's
knell
(Rude visitant!) knocks hard at your dull sense,
And with its thunder scarce obtains your ear;
Be Death your theme, in ev'ry place and hour;
Nor longer want, ye monumental fires,
A brother-tomb to tell you you shall die.
That Death you dread (so great is Nature's skill)
Know, you shall court, before you shall enjoy.

But you are learn'd; in volumes deep you sit;
In wisdom shallow. Pompous ignorance!
Would you be still more learned than the learn'd?
Learn well to know how much need not be known,
And what that knowledge, which impairs your sense,
Our needful knowledge, like our needful food,
Unhedg'd, lies open in Life's common field,
And bids all welcome to the vital feast,

You scorn what lies before you in the page
Of Nature, and Experience, moral truth;
Of indispensable, eternal fruit;
Fruit, on which mortals feeding, turn to Gods;
And dive in science for distinguish'd names,
Dishonest fomentation of your pride;
Sinking in virtue as you rise in fame.
Your learning, like the lunar beam, affords
Light, but not heat; it leaves you undevout,
Frozen at heart, while speculation shines.

Awake, ye curious indagators! fond
Of knowing all, but what avails you known;
If you would learn Death's character, attend;
All casts of conduct, all degrees of health,
All dyes of fortune, and all dates of age,
Together shook in his impartial urn,
Come forth at random; or if choice is made,
The choice is quite sarcastic, and insults
All bold conjecture, and fond hopes of man.
What countless multitudes not only leave,
But deeply disappoint us, by their Deaths?
Tho' great our sorrow, greater our surprise.

Like other tyrants, Death delights to smite,
What, smitten, most proclaims the pride of pow'r,
And arbitrary nod. His joy supreme,
To bid the wretch survive the fortunate;
The feeble wrap th' athletic in his shroud;
And weeping fathers build their children's tomb:
Me thine, NARCISSA!—What tho' short thy date?
Virtue, not rolling furs, the mind matures.

That Life is long, which answers Life's great end.
The Time that bears no fruit, deserves no name;
The man of wisdom, is the man of years.
In hoary youth Methusalems may die;
O how misdated on their flatt'ring tombs!

NARCISSA's youth has lectur'd me thus far.
And can her gaiety give counsel too?
That, like the Jews' fam'd oracle of gems,
Sparkles instruction; such as throws new light,
And opens more the character of Death,
Ill known to thee, LORENZO; this thy vaunt:
" Give Death his due, the wretched and the old:
" Ev'n let him sweep his rubbish to the grave;
" Let him not violate kind Nature's laws,
" But own man born to live, as well as die."
Wretched and old thou giv'st him; young and gay
He takes; and plunder is a tyrant's joy.
What if I prove, " The farthest from the fear,
" Are often nearest to the stroke of Fate?"

All, more than common, menaces an end.
A blaze betokens brevity of life.
As if bright embers should emit a flame,
Glad spirits sparkled from NARCISSA's eye,
And made youth younger, and taught Life to live.
As Nature's opposites wage endless war,
For this offence, as treason to the deep
Inviolable stupor of his reign,
Where Lust, and turbulent Ambition, sleep,
Death took swift veng'ance. As he Life detests,
More Life is still more odious; and, reduc'd

By conquest, aggrandizes more his pow'r.
But wherefore aggrandiz'd? By Heaven's decree,
To plant the soul on her eternal guard,
In awful expectation of our end.
Thus runs Death's dread commission: "Strike, but so,
" As most alarms the living by the dead."
Hence stratagem delights him, and surprise,
And cruel sport with man's securities.
Not simple conquest, triumph is his aim;
And, where least fear'd, there conquest triumphs most.
This proves my bold assertion not too bold.

What are his arts to lay our fears asleep?
Tiberian arts his purposes wrap up
In deep Diffimulation's darkest night.
Like princes unconfess'd in foreign courts,
Who travel under cover, Death assumes
The name and look of Life, and dwells among us.
He takes all shapes that serve his black designs.
Tho' master of a wider empire far
Than that o'er which the Roman eagle flew;
Like Nero, he's a fiddler, charioteer,
Or drives his phaeton, in female guise;
Quite unsuspected, till, the wheel beneath,
His disarray'd oblation he devours.

He most affects the form least like himself,
His slender self. Hence burly corpulence
Is his familiar wear, and sleek disguise.
Behind the rosy bloom he loves to lurk,
Or ambush in a smile; or, wanton, dive
In dimples deep; love's eddies, which draw in

Unwary hearts, and sink them in despair.
Such, on NARCISSA's couch, he loiter'd long
Unknown; and, when detected, still was seen
To smile: such peace has Innocence in death!

Most happy they, whom least his arts deceive.
One eye on Death, and one full fix'd on Heav'n,
Becomes a mortal, and immortal man.
Long on his wiles a piqu'd and jealous spy,
I've seen, or dream'd I saw, the tyrant dress,
Lay by his horrors, and put on his smiles.
Say, Muse, for thou remember'st; call it back,
And show LORENZO the surprising scene;
If 'twas a dream, his genius can explain.

'Twas in the circle of the gay I stood.
Death would have enter'd: Nature push'd him back;
Supported by a Doctor of renown,
His point he gain'd. Then artfully dismiss'd
The sage; for Death design'd to be conceal'd.
He gave an old vivacious usurer
His meagre aspect, and his naked bones;
In gratitude for plumping up his prey,
A pamper'd spendthrift; whose fantastic air,
Well-fashion'd figure, and cockaded brow,
He took in change, and underneath the pride
Of costly linen tuck'd his filthy shroud.
His crooked bow he straiten'd to a cane;
And hid his deadly shafts in Myra's eye.

The dreadful masquerader, thus equipp'd,
Out sallies on adventures. Ask you where?
Where is he not? For his peculiar haunts,

Let this suffice ; Sure as night follows day,
Death treads in Pleasure's footsteps round the world,
When Pleasure treads the paths which Reason shuns.
When, against Reason, Riot shuts the door,
And Gaiety supplies the place of Sense,
Then, foremost at the banquet and the ball,
Death leads the dance, or stamps the deadly dye;
Nor ever fails the midnight bowl to crown.
Gaily carousing to his gay compeers,
Inly he laughs, to see them laugh at him,
As absent far: and when the revel burns,
When Fear is banish'd, and triumphant Thought,
Calling for all the joys beneath the moon,
Against him turns the key, and bids him sup
With their progenitors—he drops his mask;
Frowns out at full: they start, despair, expire.

Scarce with more sudden terror and surprise,
From his black mask of nitre, touch'd by fire,
He bursts, expands, roars, blazes, and devours.
And is not this triumphant treachery,
And more than simple conquest in the fiend?

And now, LORENZO, dost thou wrap thy soul
In soft security, because unknown,
Which moment is commission'd to destroy?
In Death's uncertainty thy danger lies.
Is Death uncertain? Therefore thou be fix'd;
Fix'd as a centinel, all eye, all ear,
All expectation of the coming foe.
Rouse, stand in arms, nor lean against thy spear;
Lest slumber steal one moment o'er thy soul,

And Fate surprise thee nodding. Watch, be strong;
 Thus give each day the merit, and renown,
 Of dying well; though doom'd but once to die:
 Nor let Life's period hidden (as from most)
 Hide too from thee the precious use of Life.

Early, not sudden, was NARCISSA's fate,
 Soon, not surprising, Death his visit paid.
 Her thought went forth to meet him on his way,
 Nor Gaiety forgot it was to die:
 Though Fortune too, (our third and final theme),
 As an accomplice, play'd her gaudy plumes,
 And ev'ry glitt'ring gewgaw on her sight,
 To dazzle, and debauch it from its mark.
 Death's dreadful advent is the mark of man;
 And ev'ry thought that misses it, is blind.
 Fortune, with Youth and Gaiety, conspir'd
 To weave a triple wreath of happiness
 (If happiness on earth) to crown her brow.
 And could Death charge through such a shining
 shield?
 That shining shield invites the tyrant's spear;
 As if to damp our elevated aims,
 And strongly preach humility to man.

O how portentous is prosperity!
 How, comet-like, it threatens, while it shines!
 Few years but yield us proof of Death's ambition,
 To call his victims from the fairest fold,
 And sheath his shafts in all the pride of Life.
 When flooded with abundance, purpled o'er
 With recent honours, bloom'd with ev'ry bliss,

Set up in ostentation, made the gaze,
The gaudy centre of the public eye;
When Fortune thus has toss'd her child in air,
Snatch'd from the covert of an humble state,
How often have I seen him dropt at once,
Our morning's envy, and our ev'ning's sigh!
As if her bounties were the signal giv'n,
The flow'ry wreath to mark the sacrifice,
And call Death's arrows on the destin'd prey.

High-Fortune seems in cruel league with Fate.
Ask you, for what? To give his war on man
The deeper dread, and more illustrious spoil;
Thus to keep daring mortals more in awe.
And burns LORENZO still for the sublime
Of life? to hang his airy nest on high,
On the slight timber of the topmost bough,
Rock'd at each breeze, and menacing a fall?
Granting grim Death at equal distance there;
Yet Peace begins just where Ambition ends.
What makes men wretched? Happiness deny'd?
LORENZO! no: 'tis happiness disdain'd.
She comes too meanly dress'd, to win our smile;
And calls herself Content; a homely name!
Our flame is Transport, and Content our scorn.
Ambition turns, and shuts the door against her,
And weds a toil, a tempest, in her stead;
A tempest, to warm Transport near of kin.
Unknowing what our mortal state admits,
Life's modest joys we ruin, while we raise;
And all our ecstasies are wounds to peace;
Peace, the full portion of mankind below.

And since thy peace is dear, ambitious youth!
Of Fortune fond, as thoughtless of thy fate!
As late I drew Death's picture, to stir up
Thy wholesome fears; now, drawn in contrast, see
Gay Fortune's, thy vain hopes to reprimand.
See, high in air, the sportive goddess hangs,
Unlocks her casket, spreads her glitt'ring ware,
And calls the giddy winds to puff abroad
Her random bounties o'er the gaping throng.
All rush rapacious; friends o'er trodden friends;
Sons o'er their fathers, subjects o'er their kings,
Priests o'er their gods, and lovers o'er the fair,
(Still more ador'd) to snatch the golden show'r.

Gold glitters most, where Virtue shines no more;
As stars from absent suns have leave to shine.
O what a precious pack of votaries,
Unkennel'd from the prisons and the stews,
Pour in, all op'ning in their idol's praise!
All, ardent, eye each wafture of her hand,
And, wide-expanding their voracious jaws,
Morsel on morsel swallow down unchew'd,
Untasted, through mad appetite for more;
Gorg'd to the throat, yet lean and rav'nous still:
Sagacious all, to trace the smallest game,
And bold to seize the greatest. If (blest chance!)
Court-zephyrs sweetly breathe, they launch, they flee,
O'er just, o'er sacred, all-forbidden ground,
Drunk with the burning scent of place or pow'r,
Staunch to the foot of lucre, till they die.

Or, if for men you take them, as I mark
Their manners, thou their various fates survey.

With aim mismeasur'd, and impetuous speed,
Some darting, strike their ardent wish far off,
Through fury to possess it: some succeed,
But stumble, and let fall the taken prize:
From some, by sudden blasts, 'tis whirl'd away,
And lodg'd in bosoms that ne'er dream'd of gain;
To some it sticks so close, that, when torn off,
Torn is the man, and mortal is the wound:
Some, o'er-enamour'd of their bags, run mad,
Groan under gold, yet weep for want of bread:
Together some (unhappy rivals!) seize,
And rend abundance into poverty;
Loud croaks the raven of the law, and smiles:
Smiles too the goddess, but smiles most at those
(Just victims of exorbitant desire!)
Who perish at their own request, and, whelm'd
Beneath her load of lavish grants, expire.
Fortune is famous for her numbers slain.
The number small, which happiness can bear.
Though various, for a while, their fates; at last
One curse involves them all: at Death's approach
All read their riches backward into loss,
And mourn in just proportion to their store.

And Death's approach (if orthodox my song)
Is hasten'd by the lure of Fortune's smiles.
And art thou still a glutton of bright gold?
And art thou still rapacious of thy ruin?
Death loves a shining mark, a signal blow;
A blow, which, while it executes, alarms;
And startles thousands with a single fall:
As when some stately growth of oak, or pine,

Which nods aloft, and proudly spreads her shade,
 The sun's defiance, and the flocks defence;
 By the strong strokes of lab'ring hinds subdu'd,
 Loud groans her last, and, rushing from her height,
 In cumbrous ruin, thunders to the ground:
 The conscious forest trembles at the shock,
 And hill, and stream, and distant dale, resound.

These high-aim'd darts of Death, and these alone,
 Should I collect, my quiver would be full.
 A quiver, which, suspended in mid-air,
 Or near Heav'n's Archer, in the zodiac hung,
 (So could it be) should draw the public eye,
 The gaze and contemplation of mankind!
 A constellation awful, yet benign,
 To guide the gay through Life's tempestuous wave;
 Nor suffer them to strike the common rock,
 "From greater danger, to grow more secure,
 "And, wrapt in happiness, forget their fate."

LYSANDER, happy past the common lot,
 Was warn'd of danger, but too gay to fear.
 He woo'd the fair ASPASIA: she was kind:
 In youth, form, fortune, fame, they both were blest'd:
 All who knew, envy'd; yet in envy lov'd.
 Can Fancy form more finish'd happiness?
 Fix'd was the nuptial hour. Her stately dome
 Rose on the sounding beach. The glitt'ring spires
 Float in the wave, and break against the shore:
 So break those glitt'ring shadows, human joys.
 The faithless morning smil'd: he takes his leave,
 To re-embrace in ecstasies, at eve.

The rising storm forbids : the news arrives :
Untold, she saw it in her servant's eye :
She felt it seen ; (her heart was apt to feel)
And, drown'd, without the furious ocean's aid,
In suffocating sorrows, shares his tomb.
Now, round the sumptuous bridal monument,
The guilty billows innocently roar ;
And the rough sailor, passing, drops a tear.
A tear ! can tears suffice ?—but not for me.
How vain our efforts ! and our arts, how vain !
The distant train of thought I took to shun,
Has thrown me on my fate—These dy'd together ;
Happy in ruin ! undivorc'd by Death !
Or ne'er to meet, or ne'er to part, is peace—
NARCISSA, Pity bleeds at thought of thee !
Yet thou wast only near me ; not myself.
Survive myself ? That cures all other woe.
NARCISSA lives ; PHILANDER is forgot.
O the soft commerce ! O the tender ties,
Close-twisted with the fibres of the heart !
Which, broken, break them ; and drain off the foul
Of human joy ; and make it pain to live—
And is it then to live ? When such friends part,
'Tis the survivor dies—My heart ! no more.

THE
COMPLAINT.

NIGHT THE SIXTH.

THE INFIDEL RECLAIMED.

IN TWO PARTS.

CONTAINING

The NATURE, PROOF, and IMPORTANCE,
of IMMORTALITY.

PART FIRST.

Where, among other Things, GLORY and RICHES
are particularly considered.

Humbly inscribed to the Right Honourable HENRY
PELHAM, First LORD COMMISSIONER of the
TREASURY, and CHANCELLOR of the EXCHEQUER.

P R E F A C E.

FEW ages have been deeper in dispute about religion than
this. The dispute about religion, and the practice of
it, seldom go together. The shorter, therefore, the dis-
pute, the better. I think it may be reduced to this single
question, Is man immortal, or is he not? If he is not, all
our disputes are mere amusements, or trials of skill. In
this case, Truth, Reason, Religion, which give our dis-
courses such pomp and solemnity, are (as will be shown)
mere empty sounds, without any meaning in them. But if
man is immortal, it will behove him to be very serious
about

about eternal consequences; or, in other words, to be truly religious. And this great fundamental truth, unestablished, or unawakened, in the minds of men, is, I conceive, the real source and support of all our infidelity; how remote soever the particular objections advanced may seem to be from it.

Sensible appearances affect most men, much more than abstract reasonings; and we daily see bodies drop around us, but the soul is invisible. The power which inclination has over the judgment, is greater than can be well conceived by those that have not had an experience of it; and of what numbers is it the sad interest, that souls should not survive! The heathen world confessed, that they rather hoped than firmly believed immortality; and how many heathens have we still amongst us? The sacred page assures us, that life and immortality are brought to light by the gospel: but by how many is the gospel rejected or overlooked! From these considerations, and from my being, accidentally, privy to the sentiments of some particular persons, I have been long persuaded that most, if not all, our Infidels (whatever name they take, and whatever scheme, for argument's sake, and to keep themselves in countenance, they patronize) are supported in their deplorable error, by some doubt of their immortality at the bottom. And I am satisfied, that men, once thoroughly convinced of their immortality, are not far from being Christians. For it is hard to conceive, that a man, fully conscious eternal pain or happiness will certainly be his lot, should not earnestly, and impartially, inquire after the surest means of escaping the one, and securing the other. And of such an earnest and impartial inquiry, I well know the consequence.

Here, therefore, in proof of this most fundamental truth, some plain arguments are offered; arguments derived from principles which infidels admit in common with believers; arguments, which appear to me altogether irresistible; and such as I am satisfied will have great weight with all who give themselves the small trouble of looking seriously into their own bosoms, and of observing, with any tolerable degree of attention, what daily passes round about them

in

in the world. If some arguments shall here occur, which others have declined, they are submitted, with all deference, to better judgments, in this, of all points, the most important. For, as to the being of a God, that is no longer disputed; but it is undisputed, for this reason only, viz. because, where the least pretence to reason is admitted, it must for ever be indisputable. And, of consequence, no man can be betrayed into a dispute of that nature by vanity, which has a principal share in animating our modern combatants against other articles of our belief.

SHE * (for I know not yet her name in heav'n)

Not early, like NARCISSA, left the scene;
 Nor sudden, like PHILANDER. What avail?
 This seeming mitigation but inflames;
 This fancy'd med'cine heightens the disease.
 The longer known, the closer still she grew;
 And gradual parting is a gradual death.
 'Tis the grim tyrant's engine, which extorts,
 By tardy pressure's still-increasing weight,
 From hardest hearts, confession of distress.

O the long, dark approach, through years of pain,
 Death's gall'ry! (might I dare to call it so)
 With dismal Doubt, and fable Terror, hung;
 Sick Hope's pale lamp, its only glimm'ring ray:
 There, Fate my melancholy walk ordain'd,
 Forbid Self-love itself to flatter, there.
 How oft I gaz'd, prophetically sad!
 How oft I saw her dead, while yet in smiles!
 In smiles she sunk her grief, to lessen mine.

* Referring to Night the Fifth.

She spoke me comfort, and increas'd my pain.
Like pow'ful armies trenching at a town,
By slow, and silent, but resistless sap,
In his pale progress gently gaining ground,
Death urg'd his deadly siege; in spite of art,
Of all the balmy blessings Nature lends
To succour frail humanity. Ye stars!
(Not now first made familiar to my sight)
And thou, O moon! bear witness; many a night
He tore the pillow from beneath my head,
Ty'd down my fore attention to the shock,
By ceaseless depredations on a life
Dearer than that he left me. Dreadful post
Of observation! darker ev'ry hour!
Less dread the day that drove me to the brink,
And pointed at eternity below;
When my soul shudder'd at futurity;
When, on a moment's point, the important dye
Of life and death spun doubtful, ere it fell,
And turn'd up life; my title to more woe.

But why more woe? More comfort let it be.
Nothing is dead, but that which wish'd to die;
Nothing is dead but wretchedness and pain;
Nothing is dead, but what incumber'd, gall'd,
Block'd up the pass, and barr'd from real life.
Where dwells that wish most ardent of the wife?
Too dark the sun to see it; highest stars
Too low to reach it: Death, great Death alone,
O'er stars and sun, triumphant, lands us there.

Nor dreadful our transition; though the mind,
An artist at creating self-alarms,

Rich in expedients for inquietude,
Is prone to paint it dreadful. Who can take
Death's portrait true ? the tyrant never sat.
Our sketch all random strokes, conjecture all;
Close shuts the grave, nor tells one single tale.
Death, and his image rising in the brain,
Bear faint resemblance; never are alike :
Fear shakes the pencil ; Fancy loves excess ;
Dark Ignorance is lavish of her shades :
And these the formidable picture draw.

But grant the worst; 'tis past ; new prospects rise,
And drop a veil eternal o'er her tomb.
Far other views our contemplation claim ;
Views that o'erpay the rigours of our life ;
Views that suspend our agonies in death.
Wrapt in the thought of immortality,
Wrapt in the single, the triumphant thought !
Long life might lapse ; age unperceiv'd come on ;
And find the soul unsated with her theme.
Its nature, proof, importance, fire my song.
O that my song could emulate my soul !
Like her, immortal. No ;—the soul disdains
A mark so mean ; far nobler hope inflames ;
If endless ages can outweigh an hour,
Let not the laurel, but the palm, inspire,

Thy nature, Immortality, who knows ?
And yet, who knows it not ? It is but life
In stronger thread of brighter colour spun,
And spun for ever. Dipt by cruel Fate
In Stygian dye, how black, how brittle here !
How short our correspondence with the sun !

And while it lasts, inglorious ! Our best deeds,
How wanting in their weight ! Our highest joys
Small cordials to support us in our pain,
And give us strength to suffer. But how great
To mingle int'rests, converse, amities,
With all the sons of Reason, scatter'd wide
Through habitable space, wherever born,
How'er endow'd ! to live free citizens
Of universal nature ! to lay hold,
By more than feeble faith, on the Supreme !
To call heav'n's rich unfathomable mines
(Mines which support archangels in their state)
Our own ! to rise in science, as in bliss,
Initiate in the secrets of the skies !
To read creation ; read its mighty plan
In the bare bosom of the Deity !
The plan, and execution, to collate !
To see, before each glance of piercing thought,
All cloud, all shadow, blown remote ; and leave
No mystery—but that of love divine,
Which lifts us on the seraph's flaming wing,
From Earth's Aceldama, this field of blood,
Of inward anguish, and of outward ill,
From darkness, and from dust, to such a scene !
Love's element ! true Joy's illustrious home !
From earth's sad contrast (now deplor'd) more fair !
What exquisite vifitude of fate !
Blest absolution of our blackest hour !

LORENZO, these are thoughts that make man
man,

The wise illumine, aggrandize the great.

How great, (while yet we tread the kindred clod,

And ev'ry moment fear to sink beneath
The clod we tread; soon trodden by our sons);
How great, in the wide whirl of Time's pursuits,
To stop, and pause, involv'd in high presage,
Thro' the long vista of a thousand years,
To stand contemplating our distant selves,
As in a magnifying mirror seen,
Enlarg'd, ennobled, elevate, divine!
To prophesy our own futurities!
To gaze in thought on what all thought transcends!
To talk, with fellow candidates, of joys,
As far beyond conception, as desert,
Ourselves th' astonish'd talkers, and the tale!

LORENZO, swells thy bosom at the thought?
The swell becomes thee: 'tis an honest pride.
Revere thyself;—and yet thyself despise.
His nature no man can o'er-rate; and none
Can under-rate his merit. Take good heed,
Nor there be modest where thou shouldst be proud;
That almost universal error shun.
How just our pride, when we behold those heights!
Not those Ambition paints in air, but those
Reason points out, and ardent Virtue gains;
And angels emulate; our pride how just?
When mount we? when these shackles cast? when
quit

This cell of the creation? this small nest,
Stuck in a corner of the universe,
Wrapt up in fleecy cloud, and fine-spun air?
Fine-spun to sense; but gross and feculent
To souls celestial; souls ordain'd to breathe

Ambrosial gales, and drink a purer sky;
Greatly triumphant on Time's farther shore,
Where Virtue reigns enrich'd with full arrears;
While Pomp imperial begs an alms of Peace.

In empire high, or in proud science deep,
Ye born of earth! on what can you confer,
With half the dignity, with half the gain,
The gust, the glow of rational delight,
As on this theme, which angels praise, and share!
Man's fates and favours are a theme in Heav'n.

What wretched repetition cloy us here!
What periodic potions for the sick!
Distemper'd bodies! and distemper'd minds!
In an eternity, what scenes shall strike!
Adventures thicken! novelties surprise!
What webs of wonder shall unravel, there!
What full day pour on all the paths of heav'n,
And light th' Almighty's footsteps in the deep?
How shall the blessed day of our discharge
Unwind, at once, the labyrinths of fate,
And straighten its inextricable maze!

If inextinguishable thirst in man
To know; how rich, how full our banquet, there!
There, not the moral world alone unfolds;
The world material, lately seen in shades,
And in those shades, by fragments only seen,
And seen those fragments by the lab'ring eye,
Unbroken, then, illustrious, and entire,
Its ample sphere, its universal frame,
In full dimensions, swells to the survey;

And enters, at one glance, the ravish'd sight.
From some superior point (where, who can tell ?
Suffice it, 'tis a point where Gods reside)
How shall the stranger man's illumin'd eye,
In the vast ocean of unbounded space,
Behold an infinite of floating worlds
Divide the crystal waves of æther pure,
In endless voyage, without port ? The least
Of these disseminated orbs, how great !
Great as they are, what numbers these surpass,
Huge, as Leviathan, to that small race,
Those twinkling multitudes of little life,
He swallows unperceiv'd ! Stupendous these !
Yet what are these stupendous to the whole ?
As particles, as atoms ill-perceiv'd ;
As circulating globules in our veins ;
So vast the plan ! Fecundity divine !
Exub'rant source ! perhaps I wrong thee still.

If admiration is a source of joy,
What transport hence ! Yet this the least in heav'n.
What this to that illustrious robe he wears,
Who tofs'd this mass of wonders from his hand,
A specimen, an earnest of his pow'r !
'Tis to that glory, whence all glory flows,
As the mead's meanest flow'ret to the sun,
Which gave it birth. But what, this sun of Heav'n ?
This bliss supreme of the supremely blest'd ?
Death, only Death, the question can resolve.
By Death, cheap-bought th' ideas of our joy ;
The bare ideas ! Solid happiness
So distant from its shadow chas'd below.

And chase we still the phantom thro' the fire,
O'er bog, and brake, and precipice, till death?
And toil we still for sublunary pay?
Defy the dangers of the field, and flood,
Or, spider-like, spin out our precious all,
Our more than vitals spin (if no regard
To great futurity) in curious webs
Of subtle thought, and exquisite design,
(Fine net-work of the brain!) to catch a fly!
The momentary buz of vain renown!
A name! a mortal Immortality!
Or, (meaner still) instead of grasping air,
For sordid lucre plunge we in the mire?
Drudge, sweat, thro' ev'ry shame, for ev'ry gain,
For vile contaminating trash; throw up
Our hope in heav'n, our dignity with man?
And deify the dirt, matur'd to gold?
Ambition, Av'rice; the two dæmons these,
Which goad thro' ev'ry slough our human herd,
Hard-travell'd from the cradle to the grave.
How low the wretches stoop! how steep they climb!
These dæmons burn mankind; but most possess
LORENZO's bosom, and turn out the skies.

Is it in time to hide eternity?
And why not in an atom on the shore,
To cover ocean? or a mote, the sun?
Glory and Wealth! have they this blinding pow'r?
What if to them I prove LORENZO blind?
Would it surprise thee? Be thou then surpris'd;
Thou neither know'st: their nature learn from me.

Mark well, as foreign as these subjects seem,
What close connexion ties them to my theme.

First, what is true Ambition ? The pursuit
Of glory, nothing less than man can share
Were they as vain as gaudy-minded man,
As flatulent with fumes of self-applause,
Their arts and conquests animals might boast,
And claim their laurel crowns, as well as we ;
But not celestial. Here we stand alone ;
As in our form, distinct, pre-eminent.
If prone in thought, our stature is our shame,
And man should blush his forehead meets the skies.
The visible and present are for brutes ;
A slender portion ! and a narrow bound !
These Reason, with an energy divine,
O'erleaps, and claims the future and unseen ;
The vast unseen ! the future fathomless !
When the great soul buoys up to this high point,
Leaving gross Nature's sediments below ;
Then, and then only, Adam's offspring quits
The sage and hero of the fields and woods,
Asserts his rank, and rises into man.
This is ambition : this is human fire.

Can Parts or Place (two bold pretenders !) make
LORENZO great, and pluck him from the throng ?

Genius and Art, Ambition's boasted wings,
Our boast but ill deserve. A feeble aid !
Dedalian engin'ry ! If these alone
Assist our flight, Fame's flight is Glory's fall.
Heart-merit wanting, mount we ne'er so high,
Our height is but the gibbet of our name.
A celebrated wretch when I behold,
When I behold a genius bright, and base,

Of tow'ring talents, and terrestrial aims ;
Methinks I see, as thrown from her high sphere,
The glorious fragment of a soul immortal,
With rubbish mixt, and glitt'ring in the dust.
Struck at the splendid, melancholy sight,
At once Compassion soft, and Envy, rise—
But wherefore Envy ? Talents angel-bright,
If wanting worth, are shining instruments
In false Ambition's hand, to finish faults
Illustrious, and give infamy renown.

Great ill is an atchievement of great pow'rs.
Plain Sense but rarely leads us far astray.
Reason the means, Affections choose our end.
Means have no merit, if our end amiss.
If wrong our hearts, our heads are right in vain.
What is a Pelham's head to Pelham's heart ?
Hearts are proprietors to all applause.
Right ends, and means, make wisdom : worldly-wise,
Is but half-witted, at its highest praise.

Let Genius then despair to make thee great ;
Nor flatter Station : what is Station high ?
'Tis a proud mendicant ; it boasts, and begs ;
It begs an alms of homage from the throng,
And oft the throng denies its charity.
Monarchs, and ministers, are awful names ;
Who ever wear them, challenge our devoir.
Religion, public order, both exact
External homage, and a supple knee,
To beings pompously set up, to serve
The meanest slave : all more is Merit's due,
Her sacred and inviolable right ;
Nor ever paid the monarch, but the man.

Our hearts ne'er bow but to superior worth ;
Nor ever fail of their allegiance there.
Fools, indeed, drop the man in their account,
And vote the mantle into majesty.
Let the small savage boast his silver fur ;
His royal robe unborrow'd, and unbought,
His own, descending fairly from his fires.
Shall man be proud to wear his livery,
And souls in ermine scorn a soul without ?
Can place or lessen us, or aggrandize ?
Pygmies are pygmies still, tho' perch'd on Alps ;
And pyramids are pyramids in vales.
Each man makes his own stature, builds himself :
Virtue alone out-builds the pyramids ;
Her monuments shall last, when Egypt's fall,

Of these sure truths dost thou demand the cause ?
The cause is lodg'd in immortality,
Hear, and assent. Thy bosom burns for pow'r :
What station charms thee ? I'll install thee there :
'Tis thine, and art thou greater than before ?
Then thou before wast something less than man.
Has thy new post betray'd thee into pride ?
That treach'rous pride betrays thy dignity ;
That pride defames humanity, and calls
The being mean, which staffs or strings can raise.
That pride, like hooded hawks, in darkness soars
From blindness bold, and tow'ring to the skies.
'Tis born of ignorance, which knows not man ;
An angel's second ; nor his second long.
A Nero quitting his imperial throne,
And courting glory from the tinkling string,

But faintly shadows an immortal soul,
With empire's self, to pride, or rapture, fir'd,
If nobler motives minister no cure,
Ev'n vanity forbids thee to be vain.

High worth is elevated place : 'tis more ;
It makes the post stand candidate for thee ;
Makes more than monarchs, makes an honest man,
Tho' no exchequer it commands, 'tis wealth ;
And tho' it wears no ribband, 'tis renown ;
Renown that would not quit thee tho' disgrac'd,
Nor leave thee pendent on a master's smile.
Other ambition Nature interdicts ;
Nature proclaims it most absurd in man,
By pointing at his origin and end ;
Milk and a swathe, at first, his whole demand ;
His whole domain, at last, a turf or stone ;
To whom, between, a world may seem too small,

Souls truly great, dart forward on the wing
Of just ambition, to the grand result,
The curtain's fall. There, see the buskin'd chief
Unshod behind this momentary scene ;
Reduc'd to his own stature, low or high,
As vice, or virtue, sinks him, or sublimes ;
And laugh at this fantastic mummery,
This antic prelude of grotesque events,
Where dwarfs are often stilted, and betray
A littleness of soul, by worlds o'er-run,
And nations laid in blood. Dread sacrifice
To Christian pride ! which had with horror shock'd
The darkest Pagans, offer'd to their gods,

O thou most Christian enemy to peace!
Again in arms? again provoking Fate?
That prince, and that alone, is truly great,
Who draws the sword reluctant, gladly sheathes;
On empire builds what empire far outweighs,
And makes his throne a scaffold to the skies.

Why this so rare? Because forgot of all
The day of death; that venerable day,
Which sits as judge; that day, which shall pronounce
On all our days, absolve them, or condemn.
LORENZO, never shut thy thought against it;
Be levees n'er so full, afford it room,
And give it audience in the cabinet.
That friend consulted, flatteries apart,
Will tell thee fair, if thou art great, or mean.

To doat on aught may leave us, or be left,
Is that ambition? Then let flames descend,
Point to the centre their inverted spires,
And learn humiliation from a foul,
Which boasts her lineage from celestial fire.
Yet these are they the world pronounces wise;
The world, which cancels Nature's right and wrong,
And casts new wisdom: ev'n the grave man lends
His solemn face, to countenance the coin.
Wisdom for parts, is madness for the whole.
This stamps the paradox, and gives us leave
To call the wisest weak, the richest poor,
The most ambitious, unambitious, mean;
In triumph mean, and abject on a throne.
Nothing can make it less than mad in man,
To put forth all his ardour, all his art,

And give his soul her full unbounded flight,
But reaching Him, who gave her wings to fly.
When blind Ambition quite mistakes her road,
And downward pores, for that which shines above,
Substantial happiness, and true renown;
Then like an idiot gazing on the brook,
We leap at stars, and fasten in the mud;
At glory grasp, and sink in infamy.

Ambition, pow'rful source of good and ill!
Thy strength in man, like length of wing in birds,
When disengag'd from earth, with greater ease,
And swifter flight, transports us to the skies;
By toys entangled, or in guilt bemir'd,
It turns a curse; it is our chain and scourge
In this dark dungeon, where confin'd we lie,
Close-grated by the fordid bars of Sense;
All prospect of eternity shut out;
And, but for execution, ne'er set free.

With error in Ambition justly charg'd,
Find we LORENZO wiser in his wealth?
What if thy rental I reform? and draw
An inventory new, to set thee right?
Where thy true treasure? Gold says, "Not in me:"
And, "Not in me," the Diamond. Gold is poor;
India's insolvent. Seek it in thyself;
Seek in thy naked self, and find it there;
In being so descended, form'd, endow'd;
Sky-born, sky-guided, sky-returning race!
Erect, immortal, rational, divine!
In senses which inherit earth and heav'ns:
Enjoy the various riches Nature yields;

Far nobler, give the riches they enjoy ;
Give taste to fruits, and harmony to groves ;
Their radiant beams to gold, and gold's bright fire ;
Take in, at once, the landscape of the world,
At a small inlet, which a grain might close,
And half create the wondrous world they see.
Our senses, as our Reason, are divine.
But for the magic organ's pow'rful charm,
Earth were a rude, uncolour'd chaos, still.
Objects are but th' occasion ; our's th' exploit :
Our's is the cloth, the pencil, and the paint,
Which Nature's admirable picture draws,
And beautifies creation's ample dome.
Like Milton's Eve, when gazing on the lake,
Man makes the matchless image man admires.
Say, then, shall man, his thoughts all sent abroad,
(Superior wonders in himself forgot)
His admiration waste on objects round,
When Heav'n makes him the soul of all he sees ?
Absurd ! not rare ; so great, so mean, is man.

What wealth in senses such as these ! what wealth
In Fancy, fir'd to form a fairer scene
Than Sense surveys ! in Mem'ry's firm record,
Which, should it perish, could this world recal
From the dark shadows of o'erwhelming years ;
In colours fresh originally bright,
Preserve its portrait, and report its fate ;
What wealth in intellect, that sov'reign pow'r !
Which Sense and Fancy summons to the bar ;
Interrogates, approves, or reprehends ;
And from the mass those underlings import,

From their materials sifted, and refin'd,
And in Truth's balance accurately weigh'd,
Forms art, and science, government, and laws;
The solid basis, and the beauteous frame,
The vitals, and the grace of civil life;
And manners (sad exception!) set aside,
Strikes out, with master-hand, a copy fair
Of His idea, whose indulgent thought,
Long, long ere chaos teem'd, plann'd human bliss.

What wealth, in souls that soar, dive, range around,
Disdaining limit, or from place, or time;
And hear at once, in thought extensive, hear
Th' Almighty fiat, and the trumpet's sound!
Bold, on creation's outside walk, and view
What was, and is, and more than e'er shall be;
Commanding, with omnipotence of thought,
Creations new in Fancy's field to rise!
Souls, that can grasp whate'er th' Almighty made,
And wander wild through things impossible!
What wealth in faculties of endless growth,
In quenchless passions violent to crave,
In liberty to choose, in pow'r to reach,
And in duration (how thy riches rise!)
Duration to perpetuate—boundless bliss!

Ask you, what pow'r resides in feeble man
That bliss to gain? is virtue, then, unknown?
Virtue our present peace, our future prize.
Man's unprecious, natural estate,
Improveable at will, in virtue lies;
Its tenure sure; its income is divine.

High-built abundance, heap on heap! for what?
 To breed new wants, and beggar us the more;
 Then, make a richer scramble for the throng.
 Soon as this feeble pulse, which leaps so long
 Almost by miracle, is tir'd with play,
 Like rubbish from displying engines thrown,
 Our magazines of hoarded trifles flee;
 Flee diverse; flee to foreigners, to foes;
 New masters court, and call the former fools,
 (How justly!) for dependance on their stay;
 Wide scatter, first, our play-things; then, our dust.

Dost court abundance for the sake of peace?
 Learn, and lament, thy self-defeated scheme:
 Riches enable to be richer still;
 And, richer still, what mortal can resist?
 Thus Wealth (a cruel task-master!) enjoins
 New toils, succeeding toils, an endless train!
 And murders peace, which taught it first to shine.
 The poor are half as wretched as the rich;
 Whose proud and painful privilege it is,
 At once, to bear a double load of woe;
 To feel the stings of Envy, and of Want,
 Outrageous Want! both Indies cannot cure.

A competence is vital to content.
 Much wealth is corpulence, if not disease:
 Sick, or incumber'd, is our happiness.
 A competence is all we can enjoy.
 O be content, where Heav'n can give no more!
 More, like a flash of water from a lock,
 Quickens our spirit's movement for an hour;
 But soon its force is spent, nor rise our joys

Above our native temper's common stream.
Hence disappointment lurks in ev'ry prize,
As bees in flow'rs, and stings us with success.

The rich man, who denies it, proudly feigns;
Nor knows the wise are privy to the lie.
Much learning shows how little mortals know;
Much wealth, how little worldlings can enjoy;
At best, it babies us with endless toys,
And keeps us children till we drop to dust.
As monkeys at a mirror stand amaz'd,
They fail to find what they so plainly see;
Thus men, in shining riches, see the face
Of happiness, nor know it is a shade;
But gaze, and touch, and peep, and peep again,
And wish, and wonder it is absent still.

How few can rescue Opulence from Want!
Who lives to Nature, rarely can be poor;
Who lives to Fancy, never can be rich.
Poor is the man in debt; the man of gold,
In debt to Fortune, trembles at her pow'r.
The man of Reason smiles at her and Death.
O what a patrimony this! A being
Of such inherent strength and majesty,
Not worlds possess'd can raise it; worlds destroy'd
Can't injure; which holds on its glorious course,
When thine, O Naure! ends; too blest to mourn
Creation's obsequies. What treasure this!
The monarch is a beggar to the man.

Immortal! Ages past, yet nothing gone!
Morn without eve! a race without a goal!

Unshorten'd by progression infinite !
Futurity for ever future ! Life
Beginning still, where computation ends !
'Tis the description of a Deity !
'Tis the description of the meanest slave :
The meanest slave dares then LORENZO scorn ?
The meanest slave thy sov'reign glory shares.
Proud youth ! fastidious of the lower world !
Man's lawful pride includes humility ;
Stoops to the lowest ; is too great to find
Inferiors ; all immortal ; brothers all !
Proprietors eternal of thy love.

Immortal ! What can strike the sense so strong,
As this the soul ? it thunders to the thought ;
Reason amazes ; Gratitude o'erwhelms !
No more we slumber on the brink of Fate ;
Rous'd at the sound, th' exulting soul ascends,
And breathes her native air ; an air that feeds
Ambitions high, and fans ethereal fires ;
Quick kindles all that is divine within us ;
Nor leaves one loit'ring thought beneath the stars,

Has not LORENZO's bosom caught the flame ?
Immortal ! Were but one immortal, how
Would others envy ! how would thrones adore !
Because 'tis common, is the blessing lost ?
How this ties up the bounteous hand of Heav'n !
O vain, vain, vain ! all else. Eternity !
A glorious, and a needful refuge that,
From vile imprisonment in abject views,
'Tis immortality, 'tis that alone,
Amid Life's pains, abasements, emptiness,

The soul can comfort, elevate, and fill.
That only, and that amply, this performs;
Lifts us above Life's pains, her joys above:
Their terror those; and these their lustre lose;
Eternity depending covers all;
Eternity depending all atchieves;
Sets earth at distance; casts her into shades;
Blends her distinctions; abrogates her pow'rs;
The low, the lofty, joyous, and severe,
Fortune's dread frowns, and fascinating smiles,
Make one promiscuous and neglected heap,
The man beneath; if I may call him man,
Whom Immortality's full force inspires.
Nothing terrestrial touches his high thought;
Suns shine unseen, and thunders roll unheard,
By minds quite conscious of their high descent,
Their present province, and their future prize;
Divinely darting upward every wish,
Warm on the wing, in glorious absence lost.

Doubt you this truth? Why labours your belief?
If earth's whole orb by some due-distant eye,
Were seen at once, her tow'ring Alps would sink,
And level'd Atlas leave an even sphere.
Thus earth, and all that earthly minds admire,
Are swallow'd in Eternity's vast round.
To that stupendous view when souls awake,
So large of late, so mountainous to man,
Time's toys subside, and equal all below.

Enthusiastic, this? Then all are weak,
But rank enthusiasts. To this godlike height
Some souls have soar'd; or martyrs ne'er had died.

And all may do, what has by man been done.
Who, beaten by these sublunary storms,
Boundless, interminable joys can weigh,
Unraptur'd, unexalted, uninflam'd?
What slave unblest, who from to-morrow's dawn
Expects an empire? He forgets his chain,
And, thron'd in thought, his absent sceptre wears.

And what a sceptre waits us! what a throne!
Her own immense appointments to compute,
Or comprehend her high prerogatives,
In this her dark minority, how toils,
How vainly pants, the human soul divine!
Too great the bounty seems for earthly joy:
What heart but trembles at so strange a bliss?

In spite of all the truths the Muse has sung,
Ne'er to be priz'd enough! enough revolv'd!
Are there, who wrap the world so close about them,
They see no farther than the clouds? and dance
On heedless Vanity's fantastic toe?
Till, stumbling at a straw, in their career,
Headlong they plunge, where end both dance and
song?

Are there, LORENZO? Is it possible?
Are there on earth (let me not call them men)
Who lodge a soul immortal in their breasts;
Unconscious as the mountain of its ore;
Or rock, of its inestimable gem?
When rocks shall melt, and mountains vanish, these
Shall know their treasure; treasure, then, no more,

Are there (still more amazing!) who resist
 The rising thought? who smother, in its birth,
 The glorious truth? who struggle to be brutes?
 Who through this bosom-barrier burst their way;
 And, with revers'd ambition, strive to sink?
 Who labour downwards thro' th' opposing pow'rs
 Of instinct, reason, and the world against them,
 To dismal hopes, and shelter in the shock
 Of endless night? night darker than the grave!
 Who fight the proofs of immortality?
 With horrid zeal, and execrable arts,
 Work all their engines, level their black fires,
 To blot from man this attribute divine,
 (Than vital blood far dearer to the wife)
 Blasphemers, and rank Atheists to themselves?

To contradict them, see all Nature rise;
 What object, what event, the moon beneath,
 But argues, or endears, an after-scene?
 To Reason proves, or weds it to Desire?
 All things proclaim it needful; some advance
 One precious step beyond, and prove it sure.
 A thousand arguments swarm round my pen,
 From heav'n, and earth, and man. Indulge a few,
 By Nature, as her common habit, worn;
 So pressing Providence a truth to teach,
 Which truth untaught, all other truths were vain.

THOU! whose all-providential eye surveys,
 Whose hand directs, whose Spirit fills and warms
 Creation, and holds empire far beyond!
 Eternity's inhabitant august!
 Of two eternities amazing Lord!

One past, ere man's, or angel's, had begun;
Aid! while I rescue from the foe's assault,
Thy glorious immortality in man:
A theme for ever, and for all, of weight,
Of moment infinite! but relish'd most
By those who love thee most, who most adore.

Nature, thy daughter, ever-changing birth
Of thee, the great Immutable, to man
Speaks wisdom; is his oracle supreme;
And he who most consults her, is most wise.
LORENZO, to this heav'nly Delphos haste;
And come back all-immortal; all-divine:
Look Nature thro', 'tis revolution all;
All change, no Death. Day follows night; and night
The dying day; stars rise, and set, and rise;
Earth takes th' example. See the Summer gay,
With her green chaplet, and ambrosial flow'rs,
Droops into pallid Autumn: Winter grey,
Horrid with frost, and turbulent with storm,
Blows Autumn, and his golden fruits, away:
Then melts into the Spring: soft Spring, with breath
Favonian, from warm chambers of the South,
Recalls the first. All, to re-flourish, fades.
As in a wheel, all sinks to re-ascend,
Emblems of man, who passes, not expires.

With this minute distinction, emblems just,
Nature revolves, but man advances; both
Eternal; that a circle, this a line,
That gravitates, this soars. Th' aspiring soul,
Ardent and tremulous, like flame ascends;
Zeal, and Humility, her wings to Heav'n.
The world of matter, with its various forms,

All dies into new life. Life born from Death
Rolls the vast mass, and shall for ever roll.
No single atom, once in being, lost,
With change of counsel charges the Most High.

What hence infers LORENZO ? Can it be ?
Matter immortal ? and shall spirit die ?
Above the nobler, shall less noble rise ?
Shall man alone, for whom all else revives,
No resurrection know ? Shall man alone,
Imperial man ! be sown in barren ground,
Less privileg'd than grain, on which he feeds !
Is man, in whom alone is pow'r to prize
The bliss of being, or with previous pain
Deplore its period, by the spleen of fate,
Severely doom'd Death's single unredeem'd ?

If Nature's revolution speaks aloud,
In her gradation, hear her louder still.
Look Nature thro', 'tis neat gradation all.
By what minute degrees her scale ascends !
Each middle Nature join'd at each extreme,
To that above it join'd, to that beneath.
Parts, into parts reciprocally shot,
Abhor divorce : what love of union reigns !
Here, dormant matter waits a call to life ;
Half-life, half-death, join there ; here, life and sense ;
There, sense from reason steals a glimm'ring ray ;
Reason shines out in man. But how preserv'd
The chain unbroken upward, to the realms
Of incorporeal life ? those realms of bliss,
Where Death hath no dominion ? Grant a make
Half-mortal, half-immortal ; earthy, part ;

And part ethereal; grant the soul of man
 Eternal; or in man the series ends.
 Wide yawns the gap; connection is no more;
 Check'd Reason halts; her next step wants support;
 Striving to climb, she tumbles from her scheme;
 A scheme Analogy pronounc'd so true;
 Analogy, man's surest guide below.

Thus far, all Nature calls on thy belief.
 And will LORENZO, careless of the call,
 False attestation on all Nature charge,
 Rather than violate his league with Death?
 Renounce his reason, rather than renounce
 The dust belov'd, and run the risk of Heav'n?
 O what indignity to deathless souls!
 What treason to the majesty of man!
 Of man immortal! Hear the lofty style:
 "If so decreed, th' Almighty will be done.
 "Let earth dissolve, yon pond'rous orbs descend,
 "And grind us into dust: the soul is safe;
 "The man emerges; mounts above the wreck,
 "As tow'ring flame, from Nature's fun'ral pyre;
 "O'er devastation, as a gainer, smiles;
 "His charter, his inviolable rights,
 "Well-pleas'd to learn from thunder's impotence,
 "Death's pointless darts, and Hell's defeated storms."

But these chimeras touch not thee, LORENZO!
 The glories of the world, thy sev'nfold shield.
 Other ambition than of crowns in air,
 And superlunary felicities,
 Thy bosom warm. I'll cool it, if I can;
 And turn those glories that enchant, against thee.

What ties thee to this life, proclaims the next.
If wise, the cause that wounds thee is thy cure.

Come, my ambitious! let us mount together,
(To mount LORENZO never can refuse)
And from the clouds, where Pride delights to dwell,
Look down on earth.—What seest thou? Wondrous
things!

Terrestrial wonders, that eclipse the skies.
What lengths of labour'd lands! what loaded seas!
Loaded by man, for pleasure, wealth, or war!
Seas, winds, and planets, into service brought,
His art acknowledge, and promote his ends.
Nor can th' eternal rocks his will withstand.
What level'd mountains! and what lifted vales!
O'er vales and mountains sumptuous cities swell,
And gild our landscape with their glitt'ring spires.
Some 'mid the wond'ring waves majestic rise;
And Neptune holds a mirror to their charms.
Far greater still! (what cannot mortal might?)
See wide dominions ravish'd from the deep!
The narrow'd deep with indignation foams.
Or southward turn, to delicate, and grand;
The finer arts there ripen in the sun.
How the tall temples, as to meet their gods,
Ascend the skies! the proud triumphal arch
Shews us half heav'n beneath its ample bend.
High thro' mid air, here, streams are taught to flow;
Whole rivers, there, laid by in basons, sleep.
Here, plains turn oceans; there, vast oceans join,
Thro' kingdoms channel'd deep, from shore to shore;
And chang'd creation takes its face from man.

Beats thy brave breast for formidable scenes,
Where fame and empire wait upon the sword?
See fields in blood; hear naval thunders rise;
BRITANNIA'S voice! that awes the world to peace.
How yon enormous mole projecting breaks
The mid-sea furious waves! Their roar amidst,
Out-speaks the Deity, and says, "O Main!
"Thus far, nor farther: new restraints obey."
Earth's disembowel'd! measur'd are the skies!
Stars are detected in their deep recess!
Creation widens! vanquish'd Nature yields!
Her secrets are extorted! Art prevails!
What monument of genius, spirit, pow'r!

And now, LORENZO, raptur'd at this scene,
Whose glories render heav'n superfluous! say,
Whose footsteps these?—Immortals have been here.
Could less than souls immortal this have done?
Earth's cover'd o'er with proofs of souls immortal;
And proofs of immortality forgot.

To flatter thy grand foible, I confess,
These are Ambition's works: and these are great:
But this, the least immortal souls can do;
Transcend them all.—But what can these transcend?
Dost ask me, What?—One sigh for the distress'd.
What then for infidels? A deeper sigh.
'Tis moral grandeur makes the mighty man:
How little they, who think aught great below!
All our ambitions Death defeats, but one;
And that it crowns.—Here cease we; but, ere long,
More pow'ful proof shall take the field against thee,
Stronger than Death, and smiling at the tomb.

P R E F A C E
TO PART SECOND OF
THE INFIDEL RECLAIMED.

AS we are at war with the power, it were well if we were at war with the manners, of France. A land of levity is a land of guilt. A serious mind is the native soil of every virtue, and the single character that does true honour to mankind. The soul's immortality has been the favourite theme with the serious of all ages. Nor is it strange; it is a subject by far the most interesting and important that can enter the mind of man. Of highest moment this subject always was, and always will be. Yet this its highest moment seems to admit of increase, at this day; a sort of occasional importance is superadded to the natural weight of it; if that opinion, which is advanced in the Preface to the preceding night, be just. It is there supposed that all our infidels, whatever scheme, for argument's sake, and to keep themselves in countenance, they patronize, are betrayed into their deplorable error, by some doubt of their immortality at the bottom. And the more I consider this point, the more I am persuaded of the truth of that opinion. Though the distrust of a futurity is a strange error; yet it is an error into which bad men may naturally be distressed. For it is impossible to bid defiance to final ruin, without some refuge in imagination, some presumption of escape. And what presumption is there? There are but two in nature; but two within the compass of human thought: and these are,—That either GOD will not, or cannot punish. Considering the divine attributes, the first is too gross to be digested by our strongest wishes. And, since Omnipotence is as much a divine attribute as Holiness, that GOD cannot punish, is as absurd a sup-

a supposition as the former. GOD certainly can punish, as long as wicked men exist. In non-existence, therefore, is their only refuge; and, consequently, non-existence is their strongest wish. And strong wishes have a strong influence on our opinions; they bias the judgment in a manner, almost, incredible. And since on this member of their alternative, there are some very small appearances in their favour, and none at all on the other, they catch at this reed, they lay hold on this chimera, to save themselves from the shock and horror of an immediate and absolute despair.

On reviewing my subject, by the light which this argument, and others of like tendency, throw upon it, I was more inclined than ever to pursue it, as it appeared to me to strike directly at the main root of all our infidelity. In the following pages, it is, accordingly, pursued at large; and some arguments for immortality, new (at least to me) are ventured on in them. There also the writer has made an attempt to set the gross absurdities and horrors of Annihilation in a fuller and more affecting view, than is (I think) to be met with elsewhere.

The gentlemen for whose sake this attempt was chiefly made, profess great admiration for the wisdom of heathen antiquity: what pity 'tis they are not sincere! If they were sincere, how would it mortify them to consider, with what contempt and abhorrence their notions would have been received, by those whom they so much admire? What degree of contempt and abhorrence would fall to their share, may be conjectured by the following matter of fact (in my opinion), extremely memorable. Of all their heathen worthies, Socrates ('tis well known) was the most guarded, dispassionate, and composed: yet this great master of temper was angry; and angry at his last hour! and angry with his friend; and angry for what deserved acknowledgment; angry, for a right and tender instance of true friendship towards him. Is not this surprising? What could be the cause? The cause was for his honour; it was a truly noble, though, perhaps, a too punctilious regard for immortality: for his friend asking
him,

him, with such an affectionate concern as became a friend, "Where he should deposit his remains?" it was resented by Socrates; as implying a dishonourable supposition, that he could be so mean, as to have regard for any thing, even in himself, that was not immortal.

This fact, well considered, would make our infidels withdraw their admiration from Socrates; or make them endeavour, by their imitation of this illustrious example, to share his glory: and, consequently, it would incline them to peruse the following pages with candour and impartiality: which is all I desire; and that for their sakes: for I am persuaded, that an unprejudiced infidel must, necessarily, receive some advantageous impressions from them.

July 7, 1744.

THE
COMPLAINT.

NIGHT THE SEVENTH.

THE INFIDEL RECLAIMED.

PART SECOND.

CONTAINING

The NATURE, PROOF, *and* IMPORTANCE,
of IMMORTALITY.

HEAV'N gives the needful, but neglected, call.
What day, what hour, but knocks at human
hearts,

To wake the soul to sense of future scenes?
Deaths stand, like Mercuries, in ev'ry way;
And kindly points us to our journey's end.
POPE, who couldst make immortals! art thou dead?
I give thee joy: nor will I take my leave,
So soon to follow. Man but dives in Death,
Dives from the sun, in fairer day to rise;
The grave, his subterranean road to bliss.
Yes, infinite Indulgence plann'd it so;
Through various parts our glorious story runs;
Time gives the preface, endless Age unrolls
The volume (ne'er unroll'd!) of human fate.

This, earth and skies* already have proclaim'd.
The world's a prophecy of worlds to come;
And who, what God foretells (who speaks in things
Still louder than in words) shall dare deny?
If Nature's arguments appear too weak,
Turn a new leaf, and stronger read in man.
If man sleeps on, untaught by what he sees,
Can he prove infidel to what he feels?
He, whose blind thought futurity denies,
Unconscious bears, **BELLEROPHON!** like thee,
His own indictment; he condemns himself:
Who reads his bosom, reads immortal life;
Or Nature, there, imposing on her sons,
Has written fables; man was made a lie.

Why Discontent for ever harbour'd there?
Incurable consumption of our peace!
Resolve me, why, the cottager, and king,
He whom sea-fever'd realms obey, and he
Who steals his whole dominion from the waste,
Repelling winter-blasts with mud and straw,
Disquieted alike, draw sigh for sigh,
In fate so distant, in complaint so near?

Is it, that things terrestrial can't content?
Deep in rich pasture, will thy flocks complain?
Not so; but to their master is deny'd
To share their sweet serene. Man, ill at ease,
In this, not his own place, this foreign field,
Where Nature foddors him with other food
Than was ordain'd his cravings to suffice,

* Night the Sixth.

Poor in abundance, famish'd at a feast,
 Sighs on for something more, when most enjoy'd.
 Is Heav'n then kinder to thy flocks than thee?
 Not so; thy pasture richer, but remote;
 In part, remote; for that remoter part
 Man bleats from instinct, though, perhaps, debauch'd
 By sense, his reason sleeps, nor dreams the cause.
 The cause how obvious, when his reason wakes!
 His grief is but his grandeur in disguise;
 And discontent is immortality.

Shall sons of Æther, shall the blood of Heav'n;
 Set up their hopes on earth, and stable here,
 With brutal acquiescence in the mire?
 LORENZO, no! they shall be nobly pain'd;
 The glorious foreigners, distressed, shall sigh
 On thrones; and thou congratulate the sigh;
 Man's misery declares him born for bliss;
 His anxious heart asserts the truth I sing,
 And gives the sceptic in his head the lie.

Our heads, our hearts, our passions, and our pow'rs,
 Speak the same language! call us to the skies:
 Unripen'd, these, in this inclement clime,
 Scarce rise above conjecture, and mistake;
 And for this land of trifles those too strong
 Tumultuous rise, and tempest human life:
 What prize on earth can pay us for the storm?
 Meet objects for our passions Heav'n ordain'd,
 Objects that challenge all their fire, and leave
 No fault, but in defect. Blest Heav'n! avert
 A bounded ardour for unbounded bliss.
 O for a bliss unbounded! Far beneath

A soul immortal, is a mortal joy.
Nor are our pow'rs to perish immature ;
But, after feeble effort here, beneath
A brighter sun, and in a nobler soil,
Transplanted from this sublunary bed,
Shall flourish fair, and put forth all their bloom.

Reason progressive, Instinct is complete ;
Swift Instinct leaps, slow Reason feebly climbs.
Brutes soon their zenith reach : their little all
Flows in at once ; in ages they no more
Could know, or do, or covet, or enjoy.
Were man to live coëval with the sun,
The patriarch pupil would be learning still ;
Yet, dying, leave his lesson half unlearn't.
Men perish in advance, as if the sun
Should set ere noon, in eastern oceans drown'd ;
If fit, with dim, illustrious to compare,
The sun's meridian, with the soul of man.
To man, why, step-dame Nature ! so severe ?
Why thrown aside thy master-piece half-wrought,
While meaner efforts thy last hand enjoy ?
Or, if abortively poor man must die,
Nor reach what reach he might, why die in dread ?
Why curs'd with fore-sight ? wife to misery ?
Why of his proud prerogative the prey ?
Why less pre-eminent in rank, than pain ?
His immortality alone can tell ;
Full ample fund to balance all amiss,
And turn the scale in favour of the just !

His immortality alone can solve
That darkest of ænigmas, human hope ;

Of all the darkeſt, if at death we die.
 Hope, eager Hope, th' aſſaſſin of our joy,
 All preſent bleſſings treading under foot,
 Is ſcarce a milder tyrant than Deſpair.
 With no paſt toils content, ſtill planning new,
 Hope turns us o'er to Death alone for eaſe.
 Poſſeſſion, why more taſteleſs than purſuit ?
 Why is a wiſh far dearer than a crown ?
 That wiſh accompliſh'd, why the grave of bliſs ?
 Becauſe, in the great future bury'd deep,
 Beyond our plans of empire and renown,
 Lies all that man with ardour ſhould purſue !
 And He who made him, bent him to the right.

Man's heart th' Almighty to the future ſets,
 By ſecret and inviolable ſprings :
 And makes his hope his ſublunary joy.
 Man's heart eats all things, and is hungry ſtill;
 " More ! More !" the glutton cries: for ſomething
 new

So rages appetite, if man can't mount,
 He will deſcend. He ſtarves on the poſſeſt.
 Hence, the world's maſter, from Ambition's ſpire,
 In Caprea plung'd ; and div'd beneath the brute.
 In that rank ſtye why wallow'd empire's ſon
 Supreme ? Becauſe he could no higher fly ;
 His riot was ambition in deſpair.

Old Rome conſulted birds : LORENZO ! thou,
 With more ſucceſs, the flight of Hope ſurvey ;
 Of reſtleſs Hope, for ever on the wing.
 High-perch'd o'er ev'ry thought that falcon ſits,
 To fly at all that riſes in her ſight ;

And, never stooping, but to mount again
Next moment, she betrays her aim's mistake,
And owns her quarry lodg'd beyond the grave.
There should it fail us, (it must fail us there,
If being fails) more mournful riddles rise,
And Virtue vies with Hope in mystery.
Why Virtue? Where its praise, its being fled?
Virtue is true self-interest pursu'd:
What true self-interest of quite-mortal man?
To close with all that makes him happy here.
If Vice (as sometimes) is our friend on earth,
Then Vice is Virtue; 'tis our sov'reign good,
In self-applause is Virtue's golden prize;
No self-applause attends it, on thy scheme.
Whence self-applause? From conscience of the right,
And what is right, but means of happiness?
No means of happiness when Virtue yields;
That basis failing, falls the building too,
And lays in ruin ev'ry virtuous joy.

The rigid guardian of a blameless heart,
So long rever'd, so long reputed wise,
Is weak; with rank knight-errandries o'er-run.
Why beats thy bosom with illustrious dreams
Of self-exposure, laudable, and great?
Of gallant enterprise, and glorious death?
Die for thy country!—Thou romantic fool!
Seize, seize the plank thyself, and let her sink.
Thy country! what to thee?—the Godhead, what?
(I speak with awe!) though he should bid thee bleed!
If, with thy blood, thy final hope is spilt;
Nor can Omnipotence reward the blow;
Be deaf, preserve thy being; disobey.

Nor is it disobedience. Know, LORENZO,
 Whate'er the Almighty's subsequent command,
 His first command is this:—"Man, love thyself."
 In this alone, free agents are not free.
 Existence is the basis, bliss the prize;
 If virtue costs existence, 'tis a crime;
 Bold violation of our law supreme,
 Black suicide! tho' nations, which consult
 Their gain at thy expence, resound applause.

Since Virtue's recompence is doubtful here,
 If man dies wholly, well may we demand,
 Why is man suffer'd to be good in vain?
 Why to be good in vain, is man injoin'd?
 Why to be good in vain, is man betray'd?
 Betray'd by traitors lodg'd in his own breast,
 By sweet complacencies from Virtue felt?
 Why whispers Nature lies on Virtue's part?
 Or if blind Instinct (which assumes the name
 Of sacred Conscience) plays the fool in man,
 Why Reason make accomplice in the cheat?
 Why are the wisest loudest in her praise?
 Can man by Reason's beam be led astray?
 Or, at his peril, imitate his God?
 Since Virtue sometimes ruins us on earth,
 Or both are true, or man survives the grave.

Or man survives the grave, or own, LORENZO,
 Thy boast supreme a wild absurdity.
 Dauntless thy spirit; cowards are thy scorn.
 Grant man immortal, and thy scorn is just.
 The man immortal, rationally brave,
 Dares rush on death,—because he cannot die.

But if man loses all when life is lost,
He lives a coward, or a fool expires.
A daring infidel, (and such there are
From pride, example, lucre, rage, revenge,
Or pure heroical defect of thought)
Of all Earth's madmen, most deserves a chain.

When to the grave we follow the renown'd
For valour, virtue, science, all we love,
And all we praise; for worth, whose noon-tide beam,
Enabling us to think in higher style,
Mends our ideas of ethereal pow'rs;
Dream we, that lustre of the moral world
Goes out in stench, and rottenness the close?
Why was he wise to know, and warm to praise,
And strenuous to transcribe, in human life,
The mind ALMIGHTY? Could it be, that Fate,
Just when the lineaments began to shine,
And dawn the DEITY, should snatch the draught,
With night eternal blot it out, and give
The skies alarm, lest angels too might die?

If human souls, why not angelic too
Extinguish'd? and a solitary God,
O'er ghastly ruin, frowning from his throne?
Shall we, this moment, gaze on God in man?
The next, lose man for ever in the dust?
From dust we disengage, or man mistakes;
And there, where least his judgment fears a flaw.
Wisdom and worth, how boldly he commends!
Wisdom and Worth, are sacred names; rever'd,
Where not embrac'd; applauded, deify'd!
Why not compassion'd too. If spirits die,

Both are calamities, inflicted both,
 To make us but more wretched. Wisdom's eye
 Acute, for what? to spy more miseries;
 And worth, so recompens'd, new-points their stings.
 Or man surmounts the grave, or gain is loss,
 And worth exalted humbles us the more.
 Thou wilt not patronize a scheme that makes
 Weakness and vice the refuge of mankind.

“Has Virtue then no joys?”—Yes, joys dear-
 bought:

Talk ne'er so long, in this imperfect state,
 Virtue, and Vice, are at eternal war.
 Virtue's a combat; and who fights for nought?
 Or for precarious, or for small reward?
 Who Virtue's self-reward so loud resound,
 Would take degrees angelic here below,
 And Virtue, while they compliment, betray,
 By feeble motives, and unfaithful guards.
 The crown, th' unfading crown, her soul inspires:
 'Tis that, and that alone, can countervail
 The body's treach'ries, and the world's assaults:
 On earth's poor pay, our famish'd virtue dies.
 Truth incontestible! in spite of all
 A BAYLE has preach'd, or a V——E believ'd.

In man, the more we dive, the more we see
 Heav'n's signet stamping an immortal make.
 Dive to the bottom of his soul, the base
 Sustaining all; what find we? Knowledge, love:
 As light, and heat, essential to the sun,
 These to the soul. And why, if souls expire?
 How little lovely here? How little known?

Small knowledge we dig up with endless toil!
And love unfeign'd may purchase perfect hate.
Why starv'd, on earth, our angel appetites;
While brutal are indulg'd their fulsome fill?
Were then capacities divine conferr'd,
As a mock diadem, in savage sport,
Rank insult of our pompous poverty,
Which reaps but pain, from seeming claims so fair?
In future age lies no redress? and shuts
Eternity the door on our complaint?
If so, for what strange ends were mortals made!
The worst to wallow, and the best to weep:
The man who merits most, must most complain.
Can we conceive a disregard in Heav'n,
What the worst perpetrate, or best endure?

This cannot be. To love, and know, in man
Is boundless appetite, and boundless pow'r;
And these demonstrate boundless objects too.
Objects, pow'rs, appetites, Heav'n suits in all;
Nor, Nature thro', e'er violates this sweet,
Eternal concord, on her tuneful string.
Is man the sole exception from her laws?
Eternity struck off from human hope,
(I speak with truth, but veneration too)
Man is a monster, the reproach of Heav'n,
A stain, a dark impenetrable cloud
On Nature's beauteous aspect; and deforms,
(Amazing blot!) deforms her with her Lord.
If such is man's allotment, what is heav'n?
Or own the soul immortal, or blaspheme.

Or own the soul immortal, or invert
 All order. Go, mock-majesty! go, man!
 And bow to thy superiors of the stall;
 Thro' ev'ry scene of sense superior far:
 They graze the turf untill'd; they drink the stream
 Unbrew'd, and ever full, and unembitter'd
 With doubts, fears, fruitless hopes, regrets, despairs;
 Mankind's peculiar, Reason's precious dow'r!
 No foreign clime they ransack for their robes;
 Nor brothers cite to the litigious bar;
 Their good is good entire, unmix'd, unmarr'd;
 They find a paradise in ev'ry field,
 On boughs forbidden, where no curses hang:
 Their ill, no more than strikes the sense; unstretch'd
 By previous dread, or murmur in the rear;
 When the worst comes, it comes unfear'd! one stroke
 Begins, and ends, their woe; they die but once:
 Blest, incommunicable privilege! for which
 Proud man, who rules the globe, and reads the stars,
 Philosopher, or hero, sighs in vain.

Account for this prerogative in brutes.
 No day, no glimpse of day, to solve the knot,
 But what beams on it from eternity.
 O sole and sweet solution! That unties
 The difficult, and softens the severe;
 The cloud on Nature's beauteous face dispels;
 Restores bright order; casts the brute beneath;
 And re-inthrones us in supremacy
 Of joy, ev'n here: admit immortal life,
 And Virtue is knight-errantry no more;
 Each virtue brings in hand a golden dow'r,

A a

Far richer in reversion : hope exults ;
And tho' much bitter in our cup is thrown,
Predominates, and gives the taste of Heav'n.
O wherefore is the Deity so kind ?
Astonishing beyond astonishment !
Heav'n our reward—for Heav'n enjoy'd below !

Still unsubstid'd thy stubborn heart ? for there
The traitor lurks who doubts the truth I sing.
Reason is guiltless ; Will alone rebels.
What in that stubborn heart, if I should find
New, unexpected witnesses against thee ?
Ambition, Pleasure, and the Love of Gain !
Canst thou suspect that these, which make the soul
The slave of earth, should own her heir of Heav'n ?
Canst thou suspect what makes us disbelieve
Our immortality, should prove it sure ?

First, then, Ambition summon to the bar.
Ambition's shame, extravagance, disgust,
And inextinguishable nature, speak.
Each much deposes ; hear them in their turn.

Thy soul, how passionately fond of fame !
How anxious, that fond passion to conceal !
We blush, detected in designs on praise,
Tho' for best deeds, and from the best of men ;
And why ? Because immortal. Art divine
Has made the body tutor to the soul ;
Heav'n kindly gives our blood a moral flow ;
Bids it ascend the glowing cheek, and there
Upbraid that little heart's inglorious aim,
Which stoops to court a character from man ;

While o'er us, in tremendous judgment, sit
Far more than man, with endless praise and blame.

Ambition's boundless appetite out-speaks
The verdict of its shame. When souls take fire
At high presumptions of their own desert,
One age is poor applause; the mighty shout,
The thunder by the living few begun,
Late Time must echo; worlds unborn, resound.
We wish our names eternally to live:
Wild dream! which ne'er had haunted human
thought

Had not our natures been eternal too.
Instinct points out an int'rest in hereafter;
But our blind Reason sees not where it lies;
Or, seeing, gives the substance for the shade.

Fame is the shade of immortality.
And in itself a shadow. Soon as caught,
Contemn'd; it shrinks to nothing in the grasp.
Consult th' ambitious, 'tis Ambition's cure.
"And is this all?" cry'd Cæsar at his height,
Disgusted. This third proof Ambition brings
Of immortality. The first in fame,
Observe him near, your envy will abate:
Sham'd at the disproportion vast, between
The passion and the purchase, he will sigh
At such success, and blush at his renown.
And why? Because far richer prize invites
His heart; far more illustrious glory calls;
It calls in whispers; yet the dearest hear.

And can Ambition a fourth proof supply ?
It can, and stronger than the former three ;
Yet quite o'erlook'd by some reputed wise.
Tho' disappointments in Ambition pain,
And tho' success disgusts ; yet still, LORENZO,
In vain we strive to pluck it from our hearts ;
By Nature planted for the noblest ends.
Absurd the fam'd advice to Pyrrhus giv'n,
More prais'd than ponder'd ; specious, but unsound :
Sooner that hero's sword the world had quell'd,
Than Reason, his Ambition. Man must soar.
An obstinate activity within,
An insuppressive spring, will toss him up,
In spite of Fortune's load. Not kings alone,
Each villager has his ambition too ;
No Sultan prouder than his fetter'd slave :
Slaves build their little Babylons of straw,
Echo the proud Assyrian, in their hearts,
And cry,—“ Behold the wonders of my might !”
And why ? Because immortal as their lord ;
And souls immortal must for ever heave
At something great ; the glitter, or the gold ;
The praise of mortals, or the praise of Heav'n.

Nor absolutely vain is human praise,
When human is supported by divine.
I'll introduce LORENZO to himself :
Pleasure and Pride (bad masters !) share our hearts :
As love of pleasure is ordain'd to guard
And feed our bodies, and extend our race ;
The love of praise is planted to protect,
And propagate the glories of the mind.

What is it, but the love of praise, inspires,
Matures, refines, embellishes, exalts,
Earth's happiness? From that, the delicate
The grand, the marvellous, of civil life,
Want and Convenience, under-workers, lay
The basis on which Love of Glory builds.
Nor is thy life, O Virtue! less in debt
To Praise, thy secret stimulating friend.
Were men not proud, what merit should we miss!
Pride made the virtues of the Pagan world.
Praise is the salt that seasons right to man,
And whets his appetite for moral good.
Thirst of applause is Virtue's second guard;
Reason, her first: but Reason wants an aid;
Our private Reason is a flatterer;
Thirst of applause calls public judgment in,
To poise our own, to keep an even scale,
And give endanger'd Virtue fairer play.

Here a fifth proof arises, stronger still:
Why this so nice construction of our hearts;
These delicate moralities of sense;
This constitutional reserve of aid
To succour Virtue, when our Reason fails;
If Virtue, kept alive by Care and Toil,
And oft the mark of injuries on earth,
When labour'd to maturity (its bill
Of disciplines, and pains, unpaid) must die?
Why freighted rich, to dash against a rock?
Were man to perish when most fit to live,
O how mispent were all these stratagems,
By skill Divine inwoven in our frame!
Where are Heav'n's holiness and mercy fled?

Laughs Heav'n, at once, at Virtue, and at man ?
If not, why that discourag'd, this destroy'd ?

Thus far Ambition. What says Avarice ?
This her chief maxim, which has long been thine,
" The wise and wealthy are the same."—I grant it.
To store up treasure with incessant toil,
This is man's province, this his highest praise.
To this great end keen Instinct stings him on :
To guide that instinct, Reason, is thy charge ;
'Tis thine to tell us where true treasure lies :
But, Reason failing to discharge her trust,
Or to the deaf discharging it in vain,
A blunder follows ; and blind Industry,
Gall'd by the spur, but stranger to the course,
(The course where stakes of more than gold are won)
O'erloading, with the cares of distant age,
The jaded spirits of the present hour,
Provides for an eternity below.

" Thou shalt not covet," is a wise command ;
But bounded to the wealth the sun surveys :
Look farther, the command stands quite revers'd,
And Avarice is a virtue most divine.
Is faith a refuge for our happiness ?
Most sure : and is it not for reason too ?
Nothing this world unriddles, but the next.
Whence inextinguishable thirst of gain ?
From inextinguishable life in man.
Man, if not meant, by worth, to reach the skies,
Had wanted wing to fly so far in guilt.
Sour grapes, I grant, ambition, avarice :
Yet still their root is immortality.

These its wild growth so bitter, and so base,
(Pain, and reproach!) Religion can reclaim,
Refine, exalt, throw down their pois'nous lee,
And make them sparkle in the bowl of bliss.

See, the third witness laughs at bliss remote,
And falsely promises an Eden here.
Truth, she shall speak for once, tho' prone to lie,
A common cheat, and Pleasure is her name.
To Pleasure never was LORENZO deaf;
Then hear her now, now first thy real friend.

Since Nature made us not more fond than proud
Of happiness, (whence hypocrites in joy!
Makers of mirth! artificers of smiles!)
Why should the joy most poignant sense affords,
Burn us with blushes, and rebuke our pride?—
Those heav'n-born blushes tell us, man descends,
Ev'n in the zenith of his earthly bliss:
Should Reason take her infidel repose,
This honest Instinct speaks our lineage high;
This Instinct calls on darkness to conceal
Our rapturous relation to the stalls.
Our glory covers us with noble shame,
And he that's unconfounded, is unmann'd.
The man that blushes, is not quite a brute.
Thus far with thee, LORENZO, will I close:
Pleasure is good, and man for pleasure made;
But pleasure full of glory, as of joy;
Pleasure, which neither blushes, nor expires.

The witnesses are heard: the cause is o'er:
Let conscience file the sentence in her court,

Dearer than deeds that half a realm convey.
Thus seal'd by Truth, th' authentic record runs :

“ Know, all ; know, Infidels—unapt to know !
“ 'Tis immortality your nature solves ;
“ 'Tis immortality decyphers man,
“ And opens all the myst'ries of his make :
“ Without it, half his instincts are a riddle ;
“ Without it, all his virtues are a dream.
“ His very crimes attest his dignity ;
“ His fateless thirst of pleasure, gold, and fame,
“ Declares him born for blessings infinite.
“ What less than infinite, makes un-absurd
“ Passions, which all on earth but more enflames ?
“ Fierce passions, so mis-measur'd to this scene,
“ Stretch'd out like eagles wings, beyond our nest,
“ Far, far beyond the worth of all below,
“ For earth too large, presage a nobler flight,
“ And evidence our title to the skies.”

Ye gentle theologues, of calmer kind !
Whose constitution dictates to your pen,
Who, cold yourselves, think ardour comes from hell !
Think not our passions from corruption sprung,
Tho' to corruption now they lend their wings ;
That is their mistress, not their mother. All
(And justly) Reason deem divine : I see,
I feel a grandeur in the passions too,
Which speaks their high descent and glorious end ;
Which speaks them rays of an eternal fire.
In paradise itself they burnt as strong,
Ere Adam fell ; though wiser in their aim.
Like the proud Eastern struck by Providence,

What though our passions are run mad, and stoop
 With low, terrestrial appetite, to graze
 On trash, on toys, dethron'd from high desire?
 Yet still, thro' their disgrace, a feeble ray
 Of greatness shines; and tells us whence they fell:
 But these (like that fall'n monarch when reclaim'd)
 When Reason moderates the rein aright,
 Shall re-ascend, remount their former sphere;
 Where once they soar'd illustrious, ere seduc'd
 By wanton Eve's debauch, to stroll on earth,
 And set the sublunary world on fire.

But grant their frenzy lasts; their frenzy fails
 To disappoint one providential end,
 For which Heav'n blew up ardour in our hearts:
 Were Reason silent, boundless Passion speaks
 A future scene of boundless objects too,
 And brings glad tidings of eternal day.
 Eternal day! 'tis that enlightens all;
 And all, by that enlighten'd, proves it sure.
 Consider man as an immortal being;
 Intelligible all; and all is great;
 A crystalline transparency prevails,
 And strikes full lustre thro' the human sphere;
 Consider man as mortal, all is dark,
 And wretched; Reason weeps at the survey.

The learn'd LORENZO cries, " And let her weep,
 " Weak modern Reason; ancient times were wise.
 " Authority, that venerable guide,
 " Stands on my part; the fam'd Athenian porch
 " (And who for wisdom so renown'd as they?)
 " Deny'd this immortality to man."

I grant it; but affirm they prov'd it too.
A riddle, this?—Have patience, I'll explain.

What noble vanities, what moral flights,
Glitt'ring thro' their romantic Wisdom's page,
Make us, at once, despise them, and admire?
Fable is flat, to these high-season'd fires;
They leave th' extravagance of song below.
“Flesh shall not feel; or, feeling, shall enjoy
“The dagger or the rack; to them, alike
“A bed of roses, or the burning bull.”
In men exploding all beyond the grave,
Strange doctrine this! as doctrine, it was strange;
But not, as prophecy; for such it prov'd,
And, to their own amazement, was fulfill'd.
They feign'd a firmness, Christians need not feign.
The Christian truly triumph'd in the flame.
The Stoic saw, in double wonder lost,
Wonder at them, and wonder at himself,
To find the bold adventures of his thought
Not bold, and that he strove to lie in vain.

Whence, then, those thoughts? those tow'ring
thoughts, that flew
Such monstrous heights?—From Instinct, and from
Pride.

The glorious instinct of a deathless soul,
Confus'dly conscious of her dignity,
Suggested truths they could not understand.
In Lust's dominion, and in Passion's storm,
Truth's system broken, scatter'd fragments lay,
As light in chaos, glimm'ring thro' the gloom:
Smit with the pomp of lofty sentiments,
Pleas'd Pride proclaim'd, what Reason disbeliev'd,

Pride, like the Delphic priestess, with a swell,
 Rav'd nonsense, destin'd to be future sense,
 When life immortal in full day should shine,
 And Death's dark shadows fly the Gospel sun.
 They spoke, what nothing but immortal souls
 Could speak; and, thus, the truth they question'd,
 prov'd.

Can then absurdities, as well as crimes,
 Speak man immortal? All things speak him so.
 Much has been urg'd; and dost thou call for more?
 Call: and with endless questions be distress'd,
 All unresolvable, if earth is all,

" Why life, a moment? infinite, desire?
 " Our wish, eternity? our home, the grave?
 " Heav'n's promise dormant lies in human hope;
 " Who wishes life immortal, proves it too.
 " Why happiness pursu'd, though never found?
 " Man's thirst of happiness declares it is;
 " (For nature never gravitates to nought)
 " That thirst, unquench'd, declares it is not here.
 " My LUCIA, thy CLARISSA call to thought:
 " Why cordial friendship rivetted so deep,
 " As hearts to pierce at first, at parting, rend,
 " If friend and friendship vanish in an hour?
 " Is not this torment in the mask of joy?
 " Why by reflection marr'd the joys of sense?
 " Why past and future preying on our hearts,
 " And putting all our present joys to death?
 " Why labours Reason? Instinct were as well;
 " Instinct, far better; what can choose, can err.
 " O how infallible the thoughtless brute!

“ ’Twere well his holiness were half as sure.

“ Reason with Inclination, why at war?

“ Why sense of guilt? why Conscience up in arms?”

Conscience of guilt, is prophecy of pain.
And bosom-counsel to decline the blow.
Reason with Inclination ne’er had jarr’d,
If nothing future paid forbearance here.
Thus on—these, and a thousand pleas uncall’d,
All promise, some ensure, a second scene;
Which, were it doubtful, would be dearer far
Than all things else most certain: were it false,
What truth on earth so precious as the lie?
This world it gives us, let what will ensue;
This world it gives, in that high cordial, Hope!
The future of the present is the soul.
How this life groans, when sever’d from the next!
Poor, mutilated wretch, that disbelieves!
By dark distrust his being cut in two,
In both parts perishes; life, void of joy,
Sad prelude of eternity in pain!

Couldst thou persuade me the next life could fail
Our ardent wishes, how should I pour out
My bleeding heart in anguish, new, as deep!
Oh! with what thoughts, thy hope, and my despair,
Abhor’d ANNIHILATION! blasts the soul,
And wide extends the bounds of human woe!
Could I believe LORENZO’s system true,
In this black channel would my ravings run.

“ Grief from the future borrow’d peace, ere-while
“ The future vanish’d! and the present pain’d!

- " Strange import of unprecedented ill!
" Fall, how profound! like LUCIFER's the fall!
" Unequal fate! his fall, without his guilt!
" From where fond Hope built her pavilion high,
" The Gods among, hurl'd headlong, hurl'd at once
" To night! to nothing! darker still than night.
" If 'twas a dream, why wake me, my worst foe?
" LORENZO, boastful of the name of friend!
" O for delusion! O for error still!
" Could Veng'ance strike much stronger, than to
plant
" A thinking being in a world like this?
" Not over-rich before, now beggar'd quite;
" More curs'd than at the fall?—The sun goes out!
" The thorns shoot up! What thorns in ev'ry
thought!
" Why sense of better? It embitters worse.
" Why sense? why life? if but to sigh, then sink
" To what I was? Twice nothing! and much woe?
" Woe, from Heav'n's bounties! woe, from what
was wont
" To flatter most, high intellectual pow'rs!
" Thought, Virtue, Knowledge! blessings, by
thy scheme,
" All poison'd into pains. First, Knowledge, once
" My soul's ambition, now her greatest dread.
" To know myself, true wisdom?—No, to shun
" That shocking science, parent of despair!
" Avert thy mirror: if I see, I die.
" Know my Creator? Climb his blest abode
" By painful speculation, pierce the veil,
" Dive in his nature, read his attributes,

" And gaze in admiration—on a foe,
 " Obtruding life, with-holding happiness!
 " From the full rivers that surround his throne,
 " Not letting fall one drop of joy on man;
 " Man gasping for one drop, that he might cease
 " To curse his birth, nor envy reptiles more!
 " Ye fable clouds! ye darkest shades of night!
 " Hide him, for ever hide him, from my thought;
 " Once all my comfort; source, and soul of joy!
 " Now leagu'd with furies, and with thee *, against
 me;
 " Thee, mankind's boasted friend, and blackest foe.

" Know his achievements? study his renown?
 " Contemplate this amazing universe,
 " Dropt from his hand, with miracles replete!
 " For what? 'Mid miracles of nobler name,
 " To find one miracle of misery;
 " To find the being, which alone can know
 " And praise his works, a blemish on his praise;
 " Through Nature's ample range, in thought, to
 stroll,
 " And start at man, the single mourner there,
 " Breathing high hope! chain'd down to pangs and
 death!

" Knowing is suff'ring: and shall Virtue share
 " The sigh of Knowledge?—Virtue shares the sigh,
 " By straining up the steep of excellent,
 " By battles fought, and from temptation won,
 " What gains she, but the pang of seeing worth,

* LORENZO.

“ Angelic worth, soon shuffled in the dark
“ With ev’ry vice, and swept to brutal dust ?
“ Merit is madness ; virtue is a crime ;
“ A crime to Reason, if it costs us pain
“ Unpaid. What pain, amidst a thousand more,
“ To think the most abandon’d after days
“ Of triumph, o’er their betters, find in death
“ As soft a pillow, nor make fouler clay !

“ Duty ! Religion !—These, our duty done,
“ Imply reward. Religion is mistake.
“ Duty !—There’s none, but to repel the cheat.
“ Ye cheats, away ! ye daughters of my pride,
“ Who feign yourselves the fav’rites of the skies ;
“ Ye tow’ring hopes ! abortive energies !
“ That toss, and struggle in my lying breast,
“ To scale the skies, and build presumptions there,
“ As I were heir of an eternity.
“ Vain, vain ambitions ! trouble me no more.
“ Why travel far in quest of sure defeat ?
“ As bounded as my being, be my wish.
“ All is inverted ; Wisdom is a fool.
“ Sense ! take the rein ; blind Passion ! drive us on ;
“ And Ignorance ! befriend us on our way ;
“ Ye new, but truest patrons of our peace !
“ Yes ; give the pulse full empire ; live the brute,
“ Since, as the brute, we die. The sum of man,
“ Of godlike man ! to revel, and to rot.

“ But not on equal terms with other brutes :
“ Their revels a more poignant relish yield,
“ And safer too ? they never poisons choose.
“ Instinct, than Reason, makes more wholesome
meals,

" And sends all marring murmur far away.
 " For sensual life they best philosophize ;
 " Theirs, that serene, the sages fought in vain ;
 " 'Tis man alone expostulates with Heav'n ;
 " His, all the pow'r, and all the cause to mourn.
 " Shall human eyes alone dissolve in tears ?
 " And bleed, in anguish, none but human hearts ?
 " The wide stretch'd realm of intellectual woe,
 " Surpassing sensual far, is all our own.
 " In life so fatally distinguish'd, why
 " Cast in one lot, confounded, lump'd in death ?

" Ere yet in being, was mankind in guilt ?
 " Why thunder'd this peculiar clause against us,
 " All-mortal, and all-wretched ?—Have the skies
 " Reasons of state, their subjects may not scan,
 " Nor humbly reason, when they forely sigh ?
 " All-mortal, and all-wretched !—'tis too much
 " Unparallel'd in nature : 'tis too much ;
 " On being unrequested at thy hands,
 " Omnipotent ! for I see nought but pow'r.

" And why see that ? Why Thought ? To toil, and
 eat,
 " Then make our bed in darkness, needs no Thought.
 " What superfluities are reas'ning souls !
 " Oh, give eternity ! or Thought destroy !
 " But without Thought, our curse were half unfelt ;
 " Its blunted edge would spare the throbbing heart,
 " And, therefore, 'tis bestow'd. I thank thee,
 Reason,
 " For aiding life's too small calamities,
 " And giving being to the dread of death.
 " Such are thy bounties !—Was it then too much

- “ For me, to trespass on the brutal rights ?
“ Too much for Heav’n to make one emmet more ?
“ Too much for chaos to permit my mass
“ A longer stay with essences unwrought,
“ Unfashion’d, untormented into man ?
“ Wretched preferment to this round of pains !
“ Wretched capacity of frenzy, thought !
“ Wretched capacity of dying, life !
“ Life, thought, worth, wisdom, all (O foul revolt !)
“ Once friends to peace, gone over to the foe.

“ Death, then, has chang’d its nature too: O
Death !

- “ Come to my bosom, thou best gift of Heav’n !
“ Best friend of man ! since man is man no more.
“ Why in this thorny wilderness so long,
“ Since there’s no promis’d land’s ambrosial bow’r,
“ To pay me with its honey for my stings ?
“ If needful to the selfish schemes of Heav’n
“ To sting us sore, why mock’d our misery ?
“ Why this so sumptuous insult o’er our heads ?
“ Why this illustrious canopy display’d ?
“ Why so magnificently lodg’d despair ?
“ At stated periods, sure returning, roll
“ These glorious orbs, that mortals may compute
“ Their length of labours, and of pains ; nor lose
“ Their misery’s full measure ?——Smiles with
flow’rs,
“ And fruits promiscuous, ever teeming earth,
“ That man may languish in luxurious scenes,
“ And in an Eden mourn his wither’d joys ?
“ Claim earth and skies man’s admiration, due

“ For such delights? Blest animals! too wise
“ To wonder; and too happy, to complain!

“ Our doom decreed demands a mournful scene:
“ Why not a dungeon dark, for the condemn’d?
“ Why not the dragon’s subterranean den,
“ For man to howl in? Why not his abode
“ Of the same dismal colour with his fate?
“ A Thebes, a Babylon, at vast expence
“ Of time, toil, treasure, art, for owls and adders,
“ As congruous, as, for man, this lofty dome,
“ Which prompts proud thought, and kindles high
 desire;
“ If, from her humble chamber in the dust,
“ While proud thought swells, and high desire in-
 flames,
“ The poor worm calls us for her inmates there;
“ And, round us, Death’s inexorable hand
— “ Draws the dark curtain close; undrawn no more.

“ Undrawn no more!—Behind the cloud of death,
“ Once, I beheld a sun; a sun which gilt
— “ That sable cloud, and turn’d it all to gold.
“ How the grave’s alter’d! fathomless, as hell!
“ A real hell to those who dream’d of heav’n.
“ ANNIHILATION! how it yawns before me!
“ Next moment I may drop from thought, from sense,
“ The privilege of angels, and of worms,
“ An outcast from existence! and this spirit,
“ This all-pervading, this all-conscious soul,
“ This particle of energy divine,
“ Which travels nature, flies from star to star,
“ And visits Gods, and emulates their pow’rs,
“ For ever is extinguish’d. Horror! death!

- " Death of that death I fearless once survey'd!—
 " When horror universal shall descend,
 " And Heav'n's dark concave urn all human race,
 " On that enormous, unrefunding tomb,
 " How just this verse! this monumental sigh!"

*Beneath the lumber of demolish'd worlds,
 Deep in the rubbish of the gen'ral wreck,
 Sweet ignominious to the common mass
 Of matter, never dignify'd with life,
 Here lie proud rationals! the sons of Heav'n!
 The lords of earth! the property of worms!
 Beings of yesterday, and no to-morrow!
 Who liv'd in terror, and in pangs expir'd!
 All gone to rot in chaos; or, to make
 Their happy transit into blocks, or brutes,
 Nor longer fully their CREATOR's name.*

LORENZO, hear, pause, ponder, and pronounce.
 Just is this history? If such is man,
 Mankind's historian, tho' divine, might weep:
 And dares LORENZO smile?—I know thee proud:
 For once let Pride befriend thee: Pride looks pale
 At such a scene, and sighs for something more.
 Amid thy boasts, presumptions, and displays,
 And art thou then a shadow? less than shade?
 A nothing? less than nothing? To have been,
 And not to be, is lower than unborn.
 Art thou ambitious? Why then make the worm
 Thine equal? Runs thy taste of pleasure high?
 Why patronize sure death of ev'ry joy?
 Charm riches? Why choose begg'ry in the grave,
 Of ev'ry hope a bankrupt! and for ever?

Ambition, Pleasure, Avarice, persuade thee
To make that world of glory; rapture, wealth,
They * lately prov'd thy soul's supreme desire.

What art thou made of? Rather, how unmade?
Great Nature's master-appetite destroy'd!
Is endless life, and happiness, despis'd?
Or both wish'd here, where neither can be found?
Such man's perverse, eternal war with Heav'n!
Dar'st thou persist? and is there nought on earth,
But a long train of transitory forms,
Rising, and breaking, millions in an hour?
Bubbles of a fantastic deity, blown up
In sport, and then in cruelty destroy'd?
Oh! for what crime, unmerciful LORENZO!
Destroys thy scheme the whole of human race?
Kind is fell LUCIFER, compar'd to thee:
O! spare this waste of being half-divine;
And vindicate th' œconomy of Heav'n.

Heav'n is all love; all joy in giving joy;
It never had created, but to bless;
And shall it, then, strike off the list of life,
A being blest, or worthy so to be?
Heav'n starts at an annihilating God.

Is that, all nature starts at, thy desire?
Art such a clod, to wish thyself all clay?
What is that dreadful wish?—The dying groan
Of Nature, murder'd by the blackest guilt.
What deadly poison has thy nature drank?

* In Night the Sixth,

To Nature, undebauch'd, no shock so great ;
Nature's first wish, is endless happiness ;
Annihilation is an after-thought ;
A monstrous wish, unborn till Virtue dies.
And, oh ! what depth of horror lies inclos'd !
For non-existence no man ever wish'd,
But, first, he wish'd the DEITY destroy'd.

If so ; what words are dark enough to draw
Thy picture true ? The darkest are too fair.
Beneath what baleful planet, in what hour
Of desperation, by what fury's aid,
In what infernal posture of the soul,
All hell invited, and all hell in joy,
At such a birth, a birth so near of kin,
Did thy foul fancy whelp so black a scheme
Of hopes abortive, faculties half-blown,
And deities begun, reduc'd to dust ?

There's nought (thou say'st) but one eternal flux
Of feeble essences, tumultuous driv'n
Thro' Time's rough billows into Night's abyss.
Say, in this rapid tide of human ruin,
Is there no rock, on which man's tossing thought
Can rest from terror, dare his fate survey,
And boldly think it something to be born ?
Amid such hourly wrecks of being fair,
Is there no central, all-sustaining base,
All-realizing, all-connecting pow'r,
Which, as it call'd forth all things, can recall,
And force destruction to refund her spoil ?
Command the grave restore her taken prey ?
Bid Death's dark vale its human harvest yield,

And earth, and ocean, pay their debt of man,
 True to the grand deposit trusted there?
 Is there no potentate, whose out-stretch'd arm,
 When rip'ning Time calls forth th' appointed hour,
 Pluck'd from foul Devastation's famish'd maw,
 Binds present, past, and future, to his throne?
 His throne, how glorious, thus divinely grac'd,
 By germinating beings clust'ring round!
 A garland worthy the Divinity!
 A throne, by Heav'n's omnipotence in smiles,
 Built (like a Pharos tow'ring in the waves)
 Amidst immense effusions of his love!
 An ocean of communicated bliss!

An all-prolific, all-preserving God!
 This were a God indeed!—And such is man,
 As here presum'd: he rises from his fall.
 Think'st thou Omnipotence a naked root,
 Each blossom fair of DEITY destroy'd?
 Nothing is dead; nay, nothing sleeps; each soul,
 That ever animated human clay,
 Now wakes; is on the wing: and where, O where,
 Will the swarm settle?—When the trumpet's call,
 As sounding brass, collects us, round Heav'n's throne
 Conglob'd, we bask in everlasting day,
 (Paternal splendor!) and adhere for ever,
 Had not the soul this outlet to the skies,
 In this vast vessel of the universe,
 How should we gasp, as in an empty void!
 How in the pangs of famish'd hope expire!

How bright this prospect shines! how gloomy, thine!
 A trembling world! and a devouring God!

Earth, but the shambles of Omnipotence!
Heav'n's face all stain'd with causeless massacres
Of countless millions, born to feel the pang
Of being lost. LORENZO, can it be?
This bids us shudder at the thoughts of life.
Who would be born to such a phantom world,
Where nought substantial, but our misery?
Where joy (if joy) but heightens our distress,
So soon to perish, and revive no more?
The greater such a joy the more it pains.
A world, so far from great (and yet how great
It shines to thee!) there's nothing real in it;
Being, a shadow! consciousness, a dream!
A dream, how dreadful! universal blank
Before it, and behind! Poor man, a spark
From non-existence struck by wrath divine,
Glitt'ring a moment, nor that moment sure,
'Midst upper, nether, and surrounding night,
His sad, sure, sudden, and eternal tomb!

LORENZO, dost thou feel these arguments?
Or is there nought but veng'ance can be felt?
How hast thou dar'd the DEITY dethrone?
How dar'd indict him of a world like this?
If such the world, creation was a crime;
For what is crime, but cause of misery?
Retract, blasphemers! and unriddle this,
Of endless arguments, above, below,
Without us, and within, the short result—
“ If man's immortal, there's a God in Heav'n.”

But wherefore such redundancy, such waste
Of argument? One sets my soul at rest;

One obvious, and at hand, and, oh!—at heart:
So just the skies, PHILANDER's life so pain'd,
His heart so pure, that, or succeeding scenes,
Have palms to give, or ne'er had he been born.

“What an old tale is this?” LORENZO cries.—
I grant this argument is old; but truth
No years impair: and had not this been true,
Thou never hadst despis'd it for its age.
Truth is immortal as thy soul; and fable
As fleeting as thy joys: be wise, nor make
Heav'n's highest blessing, veng'ance: O be wise!
Nor make a curse of immortality.

Say, know'st thou what it is, or what thou art?
Know'st thou th' importance of a soul immortal?
Behold this midnight glory; worlds on worlds!
Amazing pomp! Redouble this amaze;
Ten thousand add: add twice ten thousand more;
Then weigh the whole; one soul outweighs them all;
And calls the astonishing magnificence
Of unintelligent creation poor.

For this, believe not me; no man believe:
Trust not in words, but deeds; and deeds no less
Than those of the SUPREME; nor his, a few:
Consult them all; consulted, all proclaim
Thy souls importance: tremble at thyself,
For whom Omnipotence has wak'd so long;
Has wak'd, and work'd, for ages; from the birth
Of Nature, to this unbelieving hour.

In this small province of his vast domain
(All Nature bow, while I pronounce his name!)

What has God done, and not for this sole end,
 To rescue souls from death? The soul's high price
 Is writ on all the conduct of the skies.
 The soul's high price is the Creation's key,
 Unlocks its mysteries, and naked lays
 The genuine cause of ev'ry deed divine:
 That is the chain of ages, which maintains
 Their obvious correspondence, and unites
 Most distant periods in one blest design:
 That is the mighty hinge, on which have turn'd
 All revolutions, whether we regard
 The nat'ral, civil, or religious, world;
 The former two, but servants to the third:
 To that their duty done, they both expire;
 Their mass new-cast, forgot their deeds renown'd;
 And angels ask, "Where once they shone so fair?"

To lift us from this abject, to sublime;
 This flux, to permanent; this dark, to day;
 This foul, to pure; this turbid, to serene;
 This mean, to mighty!—for this glorious end,
 Th' ALMIGHTY, rising, his long Sabbath broke;
 The world was made; was ruin'd; was restor'd;
 Laws from the skies were publish'd; were repeal'd;
 On earth kings, kingdoms, rose; kings, kingdoms,
 fell;
 Fam'd sages lighted up the Pagan world;
 Prophets from Sion darted a keen glance
 Thro' distant age; saints travell'd; martyrs bled;
 By wonders sacred Nature stood controul'd;
 The living were translated; dead were rais'd;
 Angels, and more than angels, came from heav'n;
 D d

And, oh! for this, descended lower still!
Gilt was hell's gloom; astonish'd at his guest,
For one short moment LUCIFER ador'd:
LORENZO, and wilt thou do less?—For this,
That hallow'd page, fools scoff at, was inspir'd,
Of all these truths thrice-venerable code!
Deists, perform your quarantine; and then,
Fall prostrate, ere you touch it, lest you die.

Nor less intensely bent infernal pow'rs
To mar, than those of light, this end to gain.
O what a scene is here!—LORENZO, wake;
Rise to the thought; exert, expand thy soul
To take the vast idea: it denies
All else the name of great. Two warring worlds!
Not Europe against Afric; warring worlds,
Of more than mortal! mounted on the wing!
On ardent wings of Energy and Zeal,
High-hov'ring o'er this little brand of strife!
This sublunary ball—But strife, for what?
In their own cause conflicting? no; in thine,
In man's. His single int'rest blows the flame;
His the sole stake; his fate the trumpet sounds,
Which kindles war immortal. How it burns!
Tumultuous swarms of deities in arms!
Force, force opposing, till the waves run high,
And tempest Nature's universal sphere.
Such opposites eternal, stedfast, stern,
Such foes implacable, are Good and Ill;
Yet man, vain man, would mediate peace between
them.

Think not this fiction. "There was war in heav'n."
From heav'n's high crystal mountain, where it hung,
Th' ALMIGHTY's out-stretch'd arm took down his
bow,

And shot his indignation at the deep :
Re-thunder'd hell, and darted all her fires.—
And seems the stake of little moment still ?
And slumbers man, who singly caus'd the storm ?
He sleeps, and art thou shock'd at mysteries ?
The greatest, Thou. How dreadful to reflect,
What ardour, care, and counsel, mortals cause
In breasts divine ! How little in their own !

Where-e'er I turn, how new proofs pour upon me !
How happily this wondrous view supports
My former argument ! how strongly strikes
Immortal life's full demonstration, here !
Why this exertion ? Why this strange regard
From heav'n's Omnipotent indulg'd to man ?—
Because, in man, the glorious dreadful pow'r,
Extremely to be pain'd, or blest, for ever.
Duration gives importance ; swells the price.
An angel, if a creature of a day,
What would he be ? A trifle of no weight ;
Or stand, or fall ; no matter which ; he's gone.
Because IMMORTAL, therefore is indulg'd
This strange regard of Deities to dust.
Hence, Heav'n looks down on earth with all her
eyes :

Hence, the soul's mighty moment in her fight :
Hence, ev'ry soul has partisans above,
And ev'ry thought a critic in the skies :

Hence clay, vile clay ! has angels for its guard,
 And ev'ry guard a passion for his charge :
 Hence, from all age, the cabinet divine
 Has held high counsel o'er the fate of man.

Nor have the clouds those gracious counsels hid.
 Angels undrew the curtain of the throne,
 And PROVIDENCE came forth to meet mankind :
 In various modes of emphasis, and awe,
 He spoke his will, and trembling Nature heard ;
 He spoke it loud, in thunder, and in storm:
 Witness, thou Sinai * ! whose cloud-cover'd height,
 And shaken basis, own'd the present God :
 Witness, ye billows † ! whose returning tide,
 Breaking the chain that fasten'd it in air,
 Swept Egypt, and her menaces, to hell :
 Witness, ye flames ‡ ! the Assyrian tyrant blew
 To sev'nfold rage, as impotent, as strong :
 And thou, earth ! witness, whose expanding jaws
 Clos'd o'er presumption's sacrilegious sons || :
 Has not each element, in turn subscrib'd
 The soul's high price, and sworn it to the wife ?
 Has not flame, ocean, ether, earthquake, strove
 To strike this truth thro' adamant man ?
 If not all adamant, LORENZO, hear :
 All is delusion ; Nature is wrapp'd up,
 In tenfold night, from Reason's keenest eye ;
 There's no consistence, meaning, plan, or end,
 In all beneath the sun, in all above,
 (As far as man can penetrate) or heav'n
 Is an immense, inestimable prize ;

* Exod. xix. 16, 18.

† Ib. xiv. 27.

‡ Dan. iii. 19.

|| Numb. xvi. 32.

Or all is nothing, or that prize is all.—
And shall each toy be still a match for heav'n?
And full equivalent for groans below?
Who would not give a trifle to prevent,
What he would give a thousand worlds to cure?

LORENZO, thou hast seen (if thine, to see)
All Nature and her God (by Nature's course,
And Nature's course controul'd) declare for me:
The skies above proclaim "Immortal man!"
And "Man immortal!" all below refounds.
The world's a system of theology,
Read by the greatest strangers to the schools;
If honest, learn'd; and sages o'er a plough.
Is not, LORENZO, then impos'd on thee
This hard alternative; or, to renounce
Thy reason, and thy sense; or to believe?
What then is unbelief? 'Tis an exploit;
A strenuous enterprise: to gain it, man
Must burst thro' every bar of common sense,
Of common shame, magnanimously wrong.
And what rewards the sturdy combatant?
His prize, repentance; infamy, his crown.

But wherefore infamy?—For want of faith,
Down the steep precipice of wrong he slides;
There's nothing to support him in the right.
Faith in the future wanting, is, at least
In embryo, ev'ry weakness, ev'ry guilt;
And strong temptation ripens it to birth.
If this life's gain invites him to the deed,
Why not his country sold, his father slain?
'Tis virtue to pursue our good supreme;

And his supreme, his only good, is here.
 Ambition, Av'rice, by the wise disdain'd,
 Is perfect wisdom, while mankind are fools,
 And think a turf, or tombstone, covers all:
 These find employment, and provide for Sense
 A richer pasture, and a larger range;
 And Sense, by right divine, ascends the throne,
 When Virtue's prize and prospect are no more;
 Virtue no more we think the will of Heav'n.
 Would Heav'n quite beggar Virtue, if belov'd?

“Has Virtue charms?”—I grant her heav'nly fair:
 But if unportion'd, all will int'rest wed;
 Tho' that our admiration, this our choice.
 The Virtues grow on immortality;
 That root destroy'd, they wither and expire.
 A DEITY believ'd, will nought avail:
 Rewards and punishments make God ador'd;
 And hopes and fears give Conscience all her pow'r.
 As in the dying parent dies the child,
 Virtue, with immortality, expires,
 Who tells me he denies his soul immortal,
 Whate'er his boast, has told me he's a knave.
 His duty 'tis, to love himself alone;
 Nor care though mankind perish, if he smiles.
 Who thinks ere long the man shall wholly die,
 Is dead already; nought but brute survives.

And are there such? Such candidates there are
 For more than death; for utter loss of being;
 Being, the basis of the DEITY!
 Ask you the cause?—The cause they will not tell;
 Nor need they; Oh the forceries of sense!

They work this transformation on the soul,
Dismount her like the serpent at the fall,
Dismount her from her native wing, (which soar'd
Ere-while ethereal heights) and throw her down,
To lick the dust, and crawl in such a thought.

Is it in words to paint you? O ye fall'n!
Fall'n from the wings of Reason, and of Hope!
Erect in stature, prone in appetite!
Patrons of pleasure, posting into pain!
Lovers of argument, averse to sense!
Boasters of liberty, fast bound in chains!
Lords of the wide creation, and the shame!
More senseless than th' irrationals you scorn!
More base than those you rule! than those you pity,
Far more undone! O ye most infamous
Of beings, from superior dignity!
Deepest in woe, from means of boundless bliss!
Ye curs'd by blessings infinite! because
Most highly favour'd, most profoundly lost!
Ye motley mass of contradiction strong!
And are you, too, convinc'd your souls fly off
In exhalation soft, and die in air,
From the full flood of evidence against you?
In the coarse drudgeries, and sinks of Sense,
Your souls have quite worn out the make of Heav'n,
By vice new-cast, and creatures of your own:
But tho' you can deform, you can't destroy;
To curse, not uncreate, is all your pow'r.

LORENZO, this black brotherhood renounce;
Renounce St. Evremont*, and read St. Paul.

* An infidel writer.

Ere wrapt by miracle, by Reason wing'd,
His mounting mind made long abode in heav'n.
This is free thinking, unconfin'd to parts,
To send the soul, on curious travel bent,
Thro' all the provinces of human thought,
To dart her flight thro' the whole sphere of man;
Of this vast universe to make the tour;
In each recess of space, and time, at home;
Familiar with their wonders; diving deep;
And, like a prince of boundless int'rests there,
Still more ambitious of the most remote:
To look on truth unbroken, and entire;
Truth in the system, the full orb; where truths
By truths enlighten'd, and sustain'd, afford
An arch-like, strong foundation, to support
Th' incumbent weight of absolute, complete
Conviction: here, the more we press, we stand
More firm; who most examine, most believe.
Parts, like half-sentences, confound; the whole
Conveys the sense, and God is understood;
Who not in fragments writes to human race:
Read his whole volume, Sceptic; then reply.

This, this is thinking free! a thought that grasps
Beyond a grain, and looks beyond an hour.
Turn up thine eye; survey this midnight scene:
What are earth's kingdoms to yon boundless orbs,
Of human souls, one day, the destin'd range?
And what yon boundless orbs, to godlike man?
Those num'rous worlds that throng the firmament,
And ask more space in heav'n, can roll at large
In man's capacious thought, and still leave room
For ampler orbs; for new creations, there.

Can such a soul contract itself, to gripe,
A point of no dimension, of no weight?
It can; it does: the world is such a point:
And, of that point, how small a part enslaves!

How small a part!—of nothing, shall I say?
Why not?—Friends, our chief treasure, how they
drop!

Lucia, Narcissa fair, Philander, gone!
The grave, like fabled Cerberus, has op'd
A triple mouth; and, in an awful voice,
Loud calls my soul, and utters all I sing.
How the world falls to pieces round about us!
And leaves us in a ruin of our joy!
What says this transportation of my friends?
It bids me love the place where now they dwell,
And scorn this wretched spot, they leave so poor.
Eternity's vast ocean lies before thee;
There, there, LORENZO, thy CLARISSA sails.
Give thy mind sea-room; keep it wide of earth,
That rock of souls immortal; cut thy cord;
Weigh anchor; spread thy sails; call ev'ry wind;
Eye thy great Pole-star; make the land of life.

Two kinds of life has double-natur'd man,
And two of death; the last far more severe.
Life animal is nurtur'd by the sun,
Thrives on his bounties, triumphs in his beams.
Life rational subsists on higher food,
Triumphant in His beams, who made the day.
When we leave that sun, and are left by this,
(The fate of all who die in stubborn guilt)
'Tis utter darkness; strictly double death.

We sink by no judicial stroke of Heav'n,
But Nature's course ; as sure as plumbets fall,
Since GOD, or man, must alter, ere they meet,
(For light and darkness blend not in one sphere)
'Tis manifest, LORENZO, who must change.

If, then, that double death should prove thy lot,
Blame not the bowels of the DEITY :
Man shall be blest as far as man permits.
Not man alone, all rationals, Heav'n arms
With an illustrious, but tremendous pow'r,
To counteract its own most gracious ends ;
And this, of strict necessity, not choice :
That pow'r deny'd, men, angels, were no more
But passive engines, void of praise, or blame.
A nature rational, implies the pow'r
Of being blest, or wretched, as we please ;
Else idle Reason would have nought to do ;
And he that would be barr'd capacity
Of pain, courts incapacity of bliss.
Heav'n wills our happiness, allows our doom ;
Invites us ardently, but not compels.
Heav'n but persuades, almighty man decrees :
Man is the maker of immortal fates.
Man falls by man, if finally he falls ;
And fall he must, who learns from Death alone
The dreadful secret—That he lives for ever.

Why this to thee ?—thee yet, perhaps, in doubt
Of second life ? But wherefore doubtful still ?
Eternal life is Nature's ardent wish :
What ardently we wish, we soon believe :
Thy tardy faith declares that wish destroy'd.

What has destroy'd it?—Shall I tell thee, what?
When fear'd the future, 'tis no longer wish'd;
And when unwish'd, we strive to disbelieve.
“ Thus infidelity, our guilt betrays.”
Nor that the sole detection! Blush, LORENZO,
Blush for hypocrisy, if not for guilt.

The future fear'd!—An Infidel, and fear?
Fear what? a dream? a fable?—How thy dread,
Unwilling evidence, and therefore strong,
Affords my cause an undesign'd support?
How disbelief affirms, what it denies!
“ It, unawares, asserts immortal life.”
Surprising! Infidelity turns out
A creed, and a confession of our sins:
Apostates, thus, are orthodox divines.

LORENZO, with LORENZO clash no more:
Nor longer a transparent vizard wear.
Think'st thou RELIGION only has her mask?
Our Infidels are Satan's hypocrites;
Pretend the worst, and, at the bottom, fail.
When visited by Thought (Thought will intrude)
Like him they serve, they tremble, and believe.
Is there hypocrisy so foul as this?
So fatal to the welfare of the world?
What detestation, what contempt, their due!
And, if unpaid, be thank'd for their escape
That Christian candour they strive hard to scorn,
If not for that asylum, they might find
A hell on earth; nor 'scape a worse below.

With insolence, and impotence of thought,
 Instead of racking fancy, to refute,
 Reform thy manners, and the truth enjoy.—
 But shall I dare confess the dire result ?
 Can thy proud reason brook so black a brand ?
 From purer manners, to sublimer faith,
 Is Nature's unavoidable ascent;
 An honest Deist, where the gospel shines,
 Matur'd to nobler; in the Christian ends.
 When that blest change arrives, e'en cast aside
 This song superfluous; life immortal strikes
 Conviction, in a flood of light divine.
 A Christian dwells, like Uriel †, in the sun;
 Meridian evidence puts doubt to flight;
 And ardent Hope anticipates the skies.
 Of that bright sun, LORENZO, scale the sphere:
 'Tis easy; it invites thee; it descends
 From heav'n to woo, and waft thee whence it came:
 Read, and revere the sacred page; a page
 Where triumphs immortality; a page
 Which not the whole creation could produce;
 Which not the conflagration shall destroy.
 In Nature's ruin not one letter lost,
 'Tis printed in the minds of gods for ever.

In proud disdain of what e'en gods adore,
 Dost smile?—Poor wretch! thy guardian-angel weeps.
 Angels, and men, assent to what I sing;
 Wits smile, and thank me for my midnight dream.
 How vicious hearts fume frenzy to the brain!
 Parts push us on to pride, and pride to shame;

† See Milton's *Paradise Lost*.

Pert infidelity is wit's cockade,
To grace the brazen brow that braves the skies,
By loss of being, dreadfully secure.
LORENZO, if thy doctrine wins the day,
And drives my dreams, defeated, from the field;
If this is all, if earth a final scene,
Take heed; stand fast; be sure to be a knave;
A knave in grain! ne'er deviate to the right:
Shouldst thou be good—how infinite thy loss!
Guilt only makes annihilation gain.
Blest scheme! which life deprives of comfort, death
Of hope; and which VICE only recommends.
If so; where, Infidels, your bait thrown out
To catch weak converts? Where your lofty boast
Of zeal for virtue, and of love to man?
ANNIHILATION, I confess, in these.

What can reclaim you? Dare I hope profound
Philosophers the converts of a song?
Yet know, its * title flatters you, not me.
Yours be the praise to make my title good;
Mine to bless Heav'n, and triumph in your praise.
But since so pestilential your disease,
Though sov'reign is the med'cine I prescribe,
As yet, I'll neither triumph, nor despair;
But hope, ere-long, my midnight dream will wake
Your hearts, and teach your wisdom—to be wise:
For why should souls immortal, made for bliss,
E'er wish (and wish in vain!) that souls could die?
What ne'er can die, oh! grant to live; and crown

* The Infidel Reclaim'd,

The wish, and aim, and labour of the skies;
 Increase, and enter on the joys of Heav'n.
 Thus shall my title pass a sacred seal,
 Receive an imprimatur from above,
 While angels shout—An Infidel reclaim'd!

To close, LORENZO: Spite of all my pains,
 Still seems it strange, that thou shouldst live for ever?
 Is it less strange, that thou shouldst live at all?
 This is a miracle; and that no more.
 Who gave beginning, can exclude an end.
 Deny thou art: then, doubt if thou shalt be,
 A miracle, with miracles inclos'd,
 Is man; and starts his faith at what is strange?
 What less than wonders, from the Wonderful?
 What less than miracles, from GOD can flow?
 Admit a GOD—that mystery supreme!
 That cause uncaus'd! all other wonders cease;
 Nothing is marvellous for Him to do;
 Deny Him—all is mystery besides;
 Millions of mysteries! each darker far
 Than that, thy wisdom would, unwisely shun,
 If weak thy faith, why choose the harder side?
 We nothing know, but what is marvellous;
 Yet what is marvellous, we can't believe.
 So weak our reason, and so great our God,
 What most surprises in the sacred page,
 Or full as strange, or stranger, must be true,
 Faith is not Reason's labour, but repose.

To faith, and virtue, why so backward, man?
 From hence:—The present strongly strikes us all;
 The future, faintly. Can we, then, be men?

If men, LORENZO, the reverse is right.
Reason is man's peculiar; sense, the brute's.
The present is the scanty realm of Sense;
The future, Reason's empire unconfin'd:
On that expending all her god-like pow'r,
She plans, provides, expatiates, triumphs, there;
There, builds her blessings; there expects her praise;
And nothing asks of fortune, or of men.
And what is Reason? Be she thus defin'd:
Reason is upright stature in the soul.
Oh! be a man;—and strive to be a god.

“ For what? (thou say'st) to damp the joys of
life?”

No; to give heart and substance to thy joys.
That tyrant, Hope; mark, how she domineers!
She bids us quit realities, for dreams;
Safety, and peace, for hazard and alarm;
That tyrant o'er the tyrants of the soul,
She bids Ambition quit its taken prize,
Spurn the luxuriant branch on which it sits,
Though bearing crowns, to spring at distant game;
And plunge in toils and dangers—for repose.
If hope precarious, and if things, when gain'd,
Of little moment, and as little stay,
Can sweeten toils and dangers into joys;
What then, that hope, which nothing can defeat,
Our leave unask'd? Rich hope of boundless bliss!
Bliss, past man's pow'r to paint it; Time's, to close!

This hope is earth's most estimable prize:
This is man's portion, while no more than man:
Hope, of all passions, most befriends us here;

Passions of prouder name befriend us less.
Joy has her tears; and Transport has her death:
Hope, like a cordial, innocent, though strong,
Man's heart, at once, inspirits and seduces;
Nor makes him pay his wisdom for his joys:
'Tis all our present state can safely bear,
Health to the frame! and vigour to the mind!
A joy attempt'd! a chastis'd delight!
Like the fair summer-ev'ning, mild, and sweet?
'Tis man's full cup; his paradise below!

A blest hereafter, then, or hop'd, or gain'd,
Is all;—our whole of happiness: full proof,
I chose no trivial or inglorious theme.
And know, ye foes to song, (well-meaning men,
Tho' quite forgotten * half your Bible's praise!)
Important truths, in spite of verse, may please.
Grave minds you praise; nor can you praise too
much:
If there is weight in an ETERNITY,
Let the grave listen;—and be graver still.

* The poetical parts of it.

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THE
COMPLAINT.

NIGHT THE EIGHTH.

VIRTUE'S APOLOGY;

OR,

THE MAN OF THE WORLD ANSWERED;

In which are considered,

*The Love of this Life; the Ambition and
Pleasure, with the Wit and Wisdom
of the World.*

AND has all Nature, then, espous'd my part?
Have I brib'd heav'n and earth to plead
against thee?

And is thy soul immortal?—What remains?
All, all, LORENZO; make immortal blest.
Unblest immortals! what can shock us more?
And yet LORENZO still affects the world:
There, stows his treasure; thence, his title draws.
Man of the world! (for such wouldst thou be call'd)
And art thou proud of that inglorious style?
Proud of reproach? for a reproach it was,
In ancient days; and CHRISTIAN,—in an age,
When men were men, and not ashamed of Heav'n,
Fir'd their ambition, as it crown'd their joy.
Sprinkled with dews from the Castalian font,

F f

Fain would I re-baptize thee, and confer
A purer spirit, and a nobler name.

Thy fond attachments, fatal, and inflam'd,
Point out my path, and dictate to my song :
To thee, the world how fair! how strongly strikes
Ambition! and gay pleasure stronger still!
Thy triple bane! the triple bolt, that lays
Thy virtue dead : be these my triple theme ;
Nor shall thy wit, or wisdom, be forgot.

Common the theme ; not so the song ; if she
My song invokes, URANIA, deigns to smile,
The charm that chains us to the world, her foe,
If she dissolves, the man of earth, at once,
Starts from his trance, and sighs for other scenes ;
Scenes, where these sparks of night, these stars, shall
shine

Unnumber'd suns, (for all things, as they are,
The blest behold) and, in one glory, pour
Their blended blaze on man's astonish'd sight ;
A blaze,—the least illustrious object there.

LORENZO, since eternal is at hand,
To swallow Time's ambitions ; as the vast
Leviathan, the bubbles vain, that ride
High on the foaming billow ; what avail
High titles, high descent, attainments high,
If unattain'd our highest ? O LORENZO !
What lofty thoughts, these elements above,
What tow'ring hopes, what fallies from the sun,
What grand surveys of destiny divine,
And pompous preface of unfathom'd fate,
Should roll in bosoms where a spirit burns,

Bound for eternity! in bosoms read
 By Him, who foibles in archangels sees!
 On human hearts He bends a jealous eye,
 And marks, and in heav'n's register inrolls
 The rise and progress of each option there;
 Sacred to doomday! that the page unfolds,
 And spreads us to the gaze of gods and men.

And what an option, O LORENZO! thine!
 This world! and this, unrivall'd by the skies!
 A world, where lust of pleasure, grandeur, gold,
 Three dæmons that divide its realms between them,
 With strokes alternate buffet to and fro
 Man's restless heart, their sport, their flying ball;
 Till, with the giddy circle, sick and tir'd,
 It pants for peace, and drops into despair.
 Such is the world LORENZO sets above
 That glorious promise angels were esteem'd
 Too mean to bring; a promise, their ador'd
 Descended to communicate, and press,
 By counsel, miracle, life, death, on man.
 Such is the world LORENZO's wisdom wooes,
 And on its thorny pillow seeks repose;
 A pillow which, like opiates ill-prepar'd,
 Intoxicates, but not composes; fills
 The visionary minds with gay chimeras,
 All the wild trash of sleep, without the rest;
 What unfeign'd travel, and what dreams of joy!

How frail, men, things! how momentary both?
 Fantastic chace, of shadows, hunting shades!
 The gay, the busy, equal, though unlike;
 Equal in wisdom, differently wise!

Thro' flow'ry meadows, and through dreary wastes,
 One bustling, and one dancing, into death.
 There's not a day, but, to the man of thought,
 Betrays some secret, that throws new reproach
 On life, and makes him sick of seeing more.
 The scenes of bus'ness tells us—"What are men?"
 The scenes of pleasure—"What is all beside?"
 There, others we despise; and here, ourselves.
 Amid disgust eternal, dwells delight?
 'Tis approbation strikes the string of joy.

What wondrous prize has kindled this career,
 Stuns with the din, and choaks us with the dust,
 On life's gay stage, one inch above the grave?
 The proud run up and down, in quest of eyes;
 The sensual, in pursuit of something worse;
 The grave, of gold; the politic, of pow'r;
 And all, of other butterflies, as vain!
 As eddies draw things frivolous, and light,
 How is man's heart by vanity drawn in!
 On the swift circle of returning toys,
 Whirl'd, straw-like, round and round, and then
 ingulph'd,
 Where gay delusion darkens to despair!

"This is a beaten track."—Is this a track
 Should not be beaten? Never beat enough,
 Till enough learnt the truths it would inspire.
 Shall Truth be silent, because Folly frowns!
 Turn the world's history, what find we there,
 But Fortune's sports, or Nature's cruel claims,
 Or woman's artifice, or man's revenge,
 And endless inhumanities on man?

Fame's trumpet seldom sounds, but, like the knell,
It brings bad tidings : how it hourly blows
Man's misadventures round the list'ning world !
Man is the tale of narrative old Time !
Sad tale ! which high as paradise begins ;
As if, the toil of travel to delude,
From stage to stage, in his eternal round,
The days, his daughters, as they spin our hours
On Fortune's wheel, where accident unthought
Oft, in a moment, snaps life's strongest thread,
Each, in her turn, some tragic story tells,
With, now-and-then, a wretched farce between ;
And fills his chronicle with human woes.

Time's daughters, true as those of men, deceive us ;
Not one, but puts some cheat on all mankind.
While in their father's bosom, not yet ours,
They flatter our fond hopes ; and promise much
Of amiable ; but hold him not o'er-wise,
Who dares to trust them ; and laugh round the year,
At still-confiding, still-confounded, man,
Confiding, though confounded ; hoping on,
Untaught by trial, unconvinc'd by proof,
And ever looking for the never-seen.
Life to the last, like harden'd felons, lies ;
Nor owns itself a cheat, till it expires.
Its little joys go out one by one,
And leave poor man, at length, in perfect night ;
Night, darker than what, now, involves the pole.

O THOU, who dost permit these ills to fall,
For gracious ends, and wouldst that man should
 mourn !
O THOU, whose hands this goodly fabric fram'd,

Who know'st it best, and wouldst that man should
know !

What is this sublunary world ? A vapour !
A vapour all it holds ; itself a vapour,
From the damp bed of chaos, by Thy beam
Exhal'd, ordain'd to swim its destin'd hour
In ambient air, then melt, and disappear.
Earth's days are number'd, nor remote her doom ;
As mortal, though less transient, than her sons ;
Yet they doat on her, as the world and they
Were both eternal, solid ; THOU, a dream.

They doat, on what ? Immortal views apart,
A region of outsidess ! a land of shadows !
A fruitful field of flow'ry promises !
A wilderness of joys ! perplex'd with doubts,
And sharp with thorns ! A troubled ocean, spread
With bold adventurers, their all on board ;
No second hope, if here their fortune frowns !
Frown soon it must. Of various rates they sail,
Of ensigns various ; all alike in this,
All restless, anxious ; tost with hopes and fears,
In calmest skies ; obnoxious all to storm ;
And stormy the most gen'ral blast of life :
All bound for happiness ; yet few provide
The chart of knowledge, pointing where it lies ;
Or Virtue's helm to shape the course design'd :
All, more or less, capricious fate lament,
Now sifted by the tide, and now resorb'd,
And farther from their wishes, than before :
All, more or less, against each other dash
To mutual hurt, by gusts of passion driv'n,
And suffering more from folly, than from fate,

Ocean ! thou dreadful and tumultuous home
 Of dangers, at eternal war with man !
 Death's capital, where most he domineers,
 With all his chosen terrors frowning round,
 (Though lately feasted high at * Albion's cost),
 Wide-op'ning, and loud roaring still for more !
 Too faithful mirror ! how dost thou reflect
 The melancholy face of human life !
 The strong resemblance tempts me farther still :
 And, haply, BRITAIN may be deeper struck
 By moral truth, in such a mirror seen,
 Which Nature holds for ever at her eye.

Self-flatter'd, unexperienc'd, high in hope,
 When young, with sanguine cheer, and streamers gay,
 We cut our cable, launch into the world,
 And fondly dream each wind and star our friend ;
 All, in some darling enterprize embark'd :
 But where is he can fathom its event ?
 Amid a multitude of artless hands,
 Ruin's sure perquisite ! her lawful prize !
 Some steer aright ; but the black blast blows hard,
 And puffs them void of hope : with hearts of proof,
 Full against wind and tide, some win their way ;
 And when strong effort has deserv'd the port,
 And tugg'd it into view, 'tis won ! 'tis lost !
 Though strong their oar, still stronger is their fate :
 They strike ; and, while they triumph, they expire.
 In stress of weather, most ; some sink outright ;
 O'er them, and o'er their names, the billows close ;

* Admiral Balchen, &c.

To-morrow knows not they were ever born.
Others, a short memorial leave behind ;
Like a flag floating, when the bark's ingulph'd,
It floats a moment, and is seen no more.
One CÆSAR lives : a thousand are forgot.
How few, beneath auspicious planets born,
(Darlings of Providence ! fond Fate's elect !)
With swelling sails make good the promis'd port,
With all their wishes freighted ! Yet, even these,
Freighted with all their wishes, soon complain ;
Free from Misfortune, not from Nature free,
They still are men : and when is man secure ?
As fatal time, as storm ! the rush of years
Beats down their strength ; their numberless escapes
In ruin end ; and, now, their proud success
But plants new terrors on the victors brow :
What pain to quit the world, just made their own,
Their nest so deeply down'd, and built so high !
Too low they build, who build beneath the stars.

Woe then apart, (if woe apart can be
From mortal man) and fortune at our nod ;
The gay ! rich ! great ! triumphant ! and august !
What are they ?—The most happy (strange to say !)
Convince me most of human misery :
What are they ? Smiling wretches of to-morrow !
More wretched, then, than e'er their slave can be ;
Their treach'rous blessings, at the day of need,
Like other faithless friends, unmask, and sting :
Then, what provoking indigence in wealth !
What aggravated impotence in pow'r !
High titles, then, what insult of their pain !

If that sole anchor, equal to the waves,
Immortal hope! defies not the rude storm,
Takes comfort from the foaming billow's rage,
And makes a welcome harbour of the tomb.

Is this a sketch of what thy soul admires?
" But heré (thou sayst) the miseries of life
" Are huddled in a group. A more distinct
" Survey, perhaps, might bring thee better news."
Look on life's stages: they speak plainer still;
The plainer they, the deeper wilt thou sigh.
Look on thy lovely boy; in him behold
The best that can befall the best on earth:
The boy has virtue by his mother's side:
Yes, on FLORELLO look: a father's heart
Is tender, though the man's is made of stone:
The truth, through such a medium seen, may make
Impression deep, and fondness prove thy friend.

FLORELLO, lately cast on this rude coast,
A helpless infant; now a heedless child:
To poor CLARISSA's throes, thy cares succeeds;
Care full of love, and yet severe as hate!
O'er thy soul's joy how oft thy fondness frowns!
Needful austerities his will restrain;
As thorns fence in the tender plant from harm.
As yet, his reason cannot go alone;
But asks a sterner nurse to lead it on.
His little heart is often terrify'd;
The blush of morning, in his cheek, turns pale;
Its pearly dew-drop trembles in his eye;
His harmless eye! and drowns an angel there.
Ah! what avails his innocence? The task

Injoin'd, must discipline his early pow'rs ;
He learns to sigh, ere he is known to sin ;
Guiltless, and sad ! a wretch before the fall !
How cruel this ! more cruel to forbear.
Our nature such, with necessary pains
We purchase prospects of precarious peace.
Though not a father, this might steal a sigh.

Suppose him disciplin'd aright, (if not,
'Twill sink our poor account to poorer still)
Ripe from the tutor, proud of liberty,
He leaps inclosure, bounds into the world ;
The world is taken, after ten years toil,
Like ancient Troy, and all its joys his own.
Alas ! the world's a tutor more severe ;
Its lessons hard, and ill deserve his pains ;
Unteaching all his virtuous nature taught,
Or books (fair Virtue's advocates !) inspir'd.

For who receives him into public life ?
Men of the world, the terræ-filial breed,
Welcome the modest stranger to their sphere,
(Which glitter'd long, at distance, in his sight)
And in their hospitable arms, inclose :
Men, who think nought so strong of the romance,
So rank knight-errant, as a real friend :
Men, that act up to Reason's golden rule,
All weakness of affection quite subdu'd :
Men that would blush at being thought sincere,
And feign, for glory, the few faults they want ;
That love a lie, where truth would pay as well ;
As if, to them, Vice shone her own reward.

LORENZO, canst thou bear a shocking sight?
 Such, for FLORELLO's sake, 'twill now appear:
 See the steel'd files of season'd veterans,
 Train'd to the world, in burnish'd falsehood bright;
 Deep in the fatal stratagems of peace;
 All soft sensation, in the throng, rubb'd off;
 All their keen purpose, in politeness sheath'd;
 His friends eternal—during interest;
 His foes implacable—when worth their while;
 At war with ev'ry welfare, but their own;
 As wise as LUCIFER, and half as good;
 And by whom none, but LUCIFER, can gain—
 Naked, through these, (so common fate ordains)
 Naked of heart, his cruel course he runs,
 Stung out of all, most amiable in life,
 Prompt truth, and open thought, and smiles unfeign'd;
 Affection, as his species, wide diffus'd;
 Noble presumptions to mankind's renown;
 Ingenuous trust, and confidence of love.

These claims to joy, (if mortals joy might claim)
 Will cost him many a sigh; till time and pains,
 From the slow mistress of this school, Experience,
 And her assistant, pausing, pale, Distrust,
 Purchase a dear-bought clue to lead his youth
 Through serpentine obliquities of life,
 And the dark labyrinth of human hearts,
 And happy! if the clue shall come so cheap;
 For, while we learn to fence with public guilt,
 Full oft we feel his foul contagion too,
 If less than heav'nly Virtue is our guard,
 Thus, a strange kind of curst necessity,

Brings down the sterling temper of his soul,
 By base alloy, to bear the current stamp,
 Below call'd wisdom; sinks him into safety,
 And brands him into credit with the world;
 Where specious titles dignify disgrace;
 And Nature's injuries are arts of life;
 Where brighter Reason prompts to bolder crimes;
 And heav'nly talents make infernal hearts;
 That unfurmountable extreme of guilt!

Poor MACHIAVEL! who labour'd hard his plan,
 Forgot, that genius need not go to school;
 Forgot, that man, without a tutor wise,
 His plan had practis'd, long before 'twas writ.
 The world's all title-page, there's no contents;
 The world's all face; the man who shews his heart
 Is hooted for his nudities, and scorn'd.
 A man I knew who liv'd upon a smile;
 And well it fed him; he look'd plump and fair,
 While rankest venom foam'd through ev'ry vein.
 LORENZO, what I tell thee take not ill:
 Living, he fawn'd on ev'ry fool alive;
 And, dying, curs'd the friend on whom he liv'd,
 To such proficients thou art half a saint.
 In foreign realms, (for thou hast travell'd far)
 How curious to contemplate two state-rooks,
 Studious their nests to feather in a trice;
 With all the necromantics of their art,
 Playing the game of faces on each other;
 Making court sweet-meats of their latent gall,
 In foolish hope to steal each other's trust;
 Both cheating, both exulting, both deceiv'd;

And, sometimes, both (let earth rejoice) undone!
Their parts we doubt not; but be that their shame;
Shall men of talents, fit to rule mankind,
Stoop to mean wiles, that would disgrace a fool,
And lose the thanks of those few friends they serve?
For who can thank the man he cannot see?

Why so much cover? It defeats itself.
Ye, that know all things! know ye not, men's hearts
Are therefore known, because they are conceal'd?
For why conceal'd?—The cause they need not tell,
I give him joy that's aukward at a lie;
Whose feeble nature Truth keeps still in awe:
His incapacity is his renown.

'Tis great, 'tis manly, to disdain disguise;
It shows our spirit, or it proves our strength.
Thou say'st, 'tis needful: is it therefore right?
Howe'er, I grant it some small sign of grace,
To strain at an excuse. And wouldst thou then
Escape that cruel need? Thou mayst, with ease:
Think no post needful that demands a knave.
When late our civil helm was shifting hands,
So P—— thought; think better, if you can.
But this, how rare! the public path of life
Is dirty: yet, allow that dirt its due,
It makes the noble mind more noble still:
The world's no neuter; it will wound, or save;
Our virtue quench, or indignation fire.
You say, The world, well known, will make a man:—
The world, well known, will give our hearts to Heav'n,
Or make us dæmons, long before we die.

To show how fair the world (thy mistress) shines,
 Take either part, sure ills attend the choice;
 Sure, though not equal, detriment ensues.
 For Virtue's self is deify'd on earth:
 Virtue has her relapses, conflicts, foes;
 Foes, that ne'er fail to make her feel their hate.
 Virtue has her peculiar set of pains.
 True: friends to Virtue, last, and least, complain:
 But if they sigh, can others hope to smile?
 If Wisdom has her miseries to mourn,
 How can poor Folly lead a happy life?
 And if both suffer, what has earth to boast,
 Where he most happy, who the least laments?
 Where much, much patience, the most envy'd state,
 And some forgiveness, needs, the best of friends?
 For friend, or happy life, who looks not higher,
 Of neither shall he find the shadow here.

The world's sworn advocate, without a fee,
 LORENZO smartly, with a smile, replies:
 " Thus far thy song is right; and all must own,
 " Virtue has her peculiar set of pains.—
 " And joys peculiar who to Vice denies?
 " If vice it is, with Nature to comply;
 " If Pride and Sense are so predominant,
 " To check, not overcome them, makes a saint;
 " Can Nature in a plainer voice proclaim
 " Pleasure, and glory, the chief good of man?"

Can Pride and Sensuality rejoice?
 From purity of thought, all pleasure springs,
 And, from an humble spirit, all our peace.
 Ambition, Pleasure! let us talk of these:

Of these, the Porch, and Academy talk'd;
Of these each following age had much to say;
Yet unexhausted, still, the needful theme.
Who talks of these, to mankind all at once
He talks: for where's the saint from either free?
Are these thy refuge?—No; these rush upon thee;
Thy vitals seize, and, vulture-like, devour.
I'll try if I can pluck thee from thy rock,
PROMETHEUS, from this barren ball of earth:
If Reason can unchain thee, thou art free.

And, first, thy Caucasus, Ambition calls;
Mountain of torments! eminence of woes!
Of courted woes! and courted through mistake!
'Tis not Ambition charms thee; 'tis a cheat
Will make thee start, as H—— at his moor.
Dost grasp at greatness? First, know what it is:
Think'st thou thy greatness in distinction lies?
Not in the feather, wave it e'er so high,
By Fortune stuck, to mark us from the throng.
Is glory lodg'd: 'tis lodg'd in the reverse;
In that which joins, in that which equals, all,
The monarch and his slave;—"A deathless soul,
"Unbounded prospect, and immortal kin,
"A Father god, and brothers in the skies;"
Elder, indeed, in time; but less remote
In excellence, perhaps, than thought by man:
Why greater what can fall, than what can rise?

If still delirious, now, LORENZO, go;
And with thy full blown brothers of the world,
Throw scorn around thee; cast it on thy slaves;
Thy slaves, and equals: how scorn, cast on them,

Rebounds on thee ! If man is mean, as man,
 Art thou a god ? If Fortune makes him so,
 Beware the consequence : a maxim that,
 Which draws a monstrous picture of mankind ;
 Where, in the drapery, the man is lost ;
 Externals flutt'ring, and the soul forgot :
 Thy greatest glory when dispos'd to boast,
 Boast that aloud, in which thy servants share.

We wisely strip the steed we mean to buy :
 Judge we, in their caparisons, of men ?
 It nought avails thee, where, but what, thou art ;
 All the distinctions of this little life
 Are quite cutaneous, foreign to the man.
 When, through Death's streights, Earth's subtle ser-
 pents creep,
 Which wriggle into wealth, or climb renown,
 As crooked Satan the forbidden tree,
 They leave their party-colour'd robe behind,
 All that now glitters, while they rear aloft
 Their brazen crests, and hiss at us below,
 Of Fortune's fucus strip them, yet alive ;
 Strip them of body too ; nay, closer still,
 Away with all, but moral, in their minds ;
 And let, what then remains, impose their name ;
 Pronounce them weak, or worthy ; great, or mean,
 How mean that snuff of glory Fortune lights,
 And Death puts out ! Dost thou demand a test,
 (A test, at once infallible, and short)
 Of real greatness ? That man greatly lives,
 Whate'er his fate, or fame, who greatly dies ;
 High-flush'd with hope, where heroes shall despair.

If this a true criterion, many courts,
Illustrious, might afford but few grandees.

Th' Almighty, from his throne, on earth surveys
Nought greater than an honest, humble heart ?
An humble heart, his residence ! pronounc'd
His second feat ; and rival to the skies.
The private path, the secret acts of men,
If noble, far the noblest of our lives !
How far above LORENZO's glory sits
Th' illustrious master of a name unknown ?
Whose worth unrivall'd, and unwitness'd, loves
Life's sacred shades, where gods converse with men ;
And Peace, beyond the world's conception, smiles !
As thou, (now dark) before we part, shalt see.

But thy great soul this skulking glory scorns.
LORENZO's sick, but when LORENZO's seen ;
And, when he shrugs at public bus'ness, lies.
Deny'd the public eye, the public voice,
As if he liv'd on others breath, he dies.
Fain would he make the world his pedestal ;
Mankind, the gazers ; the sole figure, he.
Knows he, that mankind praise against their will,
And mix as much detraction as they can ?
Knows he, that faithless Fame her whisper has,
As well as trumpet ? that his vanity
Is so much tickled, from not hearing all ?
Knows this all-knower, that from itch of praise,
Or, from an itch more sordid, when he shines,
Taking his country by five hundred ears,
Senates at once admire him, and despise,
With modest laughter lining loud applause,

H h

Which makes the smile more mortal to his fame?
 His fame, which (like the mighty CÆSAR) crown'd
 With laurels, in full senate, greatly falls,
 By seeming friends, that honour and destroy.
 We rise in glory, as we sink in pride:
 Where boasting ends, there dignity begins:
 And yet mistaken, beyond all mistake,
 The blind LORENZO's proud—of being proud;
 And dreams himself ascending in his fall.

An eminence, though fancied, turns the brain.
 All vice wants hellebore; but, of all vice,
 Pride loudest calls, and for the largest bowl;
 Because, all other vice unlike, it flies,
 In fact, the point, in fancy most pursu'd.
 Who court applause, oblige the world in this;
 They gratify man's passion to refuse.
 Superior honour, when assum'd, is lost;
 Ev'n good men turn banditti, and rejoice,
 Like Kouli-Kan, in plunder of the proud.

Though somewhat disconcerted, steady still
 To the world's cause, with half a face of joy,
 LORENZO cries—"Be, then, Ambition cast;
 "Ambition's dearer far stands unimpeach'd,
 "Gay Pleasure; Proud ambition is her slave;
 "For her, he soars at great, and hazards ill;
 "For her, he fights, and bleeds, or overcomes;
 "And paves his way with crowns to reach her smile:
 "Who can resist her charms?"—Or should? LO-
 RENZO!

What mortal shall resist, where angels yield?
 Pleasure's the mistress of ethereal pow'rs;
 For her contend the rival gods above:

Pleasure's the mistress of the world below ;
 And well it is for man, that Pleasure charms :
 How would all stagnate, but for Pleasure's ray !
 How would the frozen stream of action cease !
 What is the pulse of this so busy world ?
 The love of Pleasure : that, through ev'ry vein,
 Throws motion, warmth ; and shuts out death from
 life.

Tho' various are the tempers of mankind,
 Pleasure's gay family holds all in chains :
 Some most affect the black ; and some the fair ;
 Some honest Pleasure court ; and some obscene,
 Pleasures obscene are various, as the throng
 Of passions, that can err in human hearts ;
 Mistake their objects, or transgress their bounds.
 Think you there's but one whoredom ? Whoredom
 But when our reason licences delight, [all,
 Dost doubt, LORENZO ? Thou shalt doubt no more.
 Thy father chides thy gallantries ; yet hugs
 An ugly common harlot, in the dark ;
 A rank adulterer with others' gold ;
 And that hag, Vengeance, in a corner, charms.
 Hatred her brothel has, as well as Love,
 Where horrid epicures debauch in blood.
 Whate'er the motive, Pleasure is the mark ;
 For her, the black assassins draw his sword ;
 For her, dark statesmen trim their midnight lamp,
 To which no single sacrifice may fall :
 For her, the saint abstains ; the miser starves ;
 The Stoic proud, for Pleasure, Pleasure scorn'd ;
 For her Affliction's daughters grief indulge,
 And find, or hope, a luxury in tears :

For her, guilt, shame, toil, danger, we defy;
 And, with an aim voluptuous, rush on death.
 Thus universal her despotic pow'r.

And as her empire wide, her praise is just,
 Patron of Pleasure! doater on delight!
 I am thy rival; Pleasure I profess;
 Pleasure the purpose of my gloomy song.
 Pleasure is nought but Virtue's gayer name;
 I wrong her still, I rate her worth too low;
 Virtue the root, and Pleasure is the flow'r;
 And honest EPICURUS' foes were fools.

But this sounds harsh, and gives the wise offence;
 If o'erstrain'd Wisdom still retains the name.
 How knits Austerity her clouded brow,
 And blames, as bold and hazardous, the praise
 Of Pleasure, to mankind, unprais'd, too dear!
 Ye modern Stoics! hear my soft reply:—
 Their senses men will trust: we can't impose;
 Or, if we could, is imposition right?
 Own honey sweet; but, owning, add this sting,
 "When mix'd with poison, it is deadly too."
 Truth never was indebted to a lie.
 Is nought but virtue to be prais'd, as good?
 Why then is health preferr'd before disease?
 What Nature loves, is good, without our leave.
 And where no future drawback cries, "Beware;"
 Pleasure, though not from virtue, should prevail;
 'Tis balm to life, and gratitude to Heav'n.
 How cold our thanks for bounties unenjoy'd!
 The love of pleasure is man's eldest-born,
 Born in his cradle, living to his tomb;

Wisdom, her younger sister, though more grave,
Was meant to minister, and not to mar,
Imperial Pleasure, queen of human hearts.

LORENZO, thou, her majesty's renown'd,
Tho' uncoift, counsel, learned in the world!
Who thinkest thyself a MURRAY, with disdain
May'st look on me. Yet, my DEMOSTHENES,
Canst thou plead Pleasure's cause as well as I?
Know'st thou her nature, purpose, parentage?
Attend my song, and thou shalt know them all;
And know thyself; and know thyself to be
(Strange truth!) the most abstemious man alive.
Tell not CALISTA: she will laugh thee dead;
Or send thee to her hermitage with L——.
Absurd presumption! thou who never knew'st
A serious thought! shalt thou dare dream of joy?
No man e'er found a happy life by chance,
Or yawn'd it into being with a wish;
Or, with the snout of grov'ling Appetite.
E'er smelt it out, and grubb'd it from the dirt.
An art it is, and must be learnt; and learnt
With unremitting effort, or be lost;
And leave us perfect blockheads, in our bliss.
The clouds may drop down titles and estates;
Wealth may seek us; but wisdom must be sought;
Sought before all: but (how unlike all else
We seek on earth!) 'tis never sought in vain.

First, Pleasure's birth, rise, strength, and grandeur,
see.

Brought forth by Wisdom, nurs'd by Discipline,
By Patience taught, by Perseverance crown'd,

She rears her head majestic ; round her throne,
 Erected in the bosom of the just,
 Each virtue list'd, forms her manly guard.
 For what are virtues ? (formidable name !)
 What, but the fountain, or defence of joy ?
 Why, then, commanded ? Need mankind commands,
 At once to merit, and to make, their bliss ?—
 Great Legislator ! scarce so great, as kind !
 If men are rational, and love delight,
 Thy gracious law but flatters human choice ;
 In the transgression lies the penalty ;
 And they the most indulge, who most obey.

Of Pleasure, next, the final cause explore ;
 Its mighty purpose, its important end.
 Not to turn human, brutal, but to build
 Divine on human, Pleasure came from heav'n.
 In aid to Reason was the goddess sent ;
 To call up all its strength by such a charm.
 Pleasure, first, succours Virtue ; in return,
 Virtue gives Pleasure an eternal reign.
 What but the pleasure of food, friendship, faith,
 Supports life nat'ral, civil, and divine ?
 'Tis from the pleasure of repast, we live ;
 'Tis from the pleasure of applause, we please ;
 'Tis from the pleasure of belief, we pray :
 (All pray'r would cease, if unbeliev'd the prize)
 It serves ourselves, our species, and our God ;
 And, to serve more, is past the sphere of man.
 Glide then, for ever, Pleasure's sacred stream !
 Through Eden, as Euphrates ran, it runs,
 And fosters ev'ry growth of happy life ;

Makes a new Eden where it flows;—but such
As must be lost, LORENZO, by thy fall.

“What mean I by thy fall?”—Thou’lt shortly see,
While Pleasure’s nature is at large display’d;
Already sung her origin and ends.
Those glorious ends, by kind or by degree,
When Pleasure violates, ’tis then a vice,
And veng’ance too; it hastens into pain.
From due refreshment, life, health, reason, joy;
From wild excess, pain, grief, distraction, death:
Heaven’s justice this proclaims, and that her love.
What greater evil can I wish my foe,
Than his full draught of pleasure from a cask
Unbroach’d by just authority, ungaug’d
By temperance, by reason unrefin’d?
A thousand dæmons lurk within the lee,
Heav’n, others, and ourselves! uninjur’d these,
Drink deep; the deeper, then, the more divine;
Angels are angels from indulgence there;
’Tis unrepenting pleasure makes a god.

Dost think thyself a god from other joys?
A victim rather! shortly sure to bleed.
The wrong must mourn. Can Heav’n’s appointments
Can man outwit Omnipotence? strike out [fail?
A self-wrought happiness unmeant by Him
Who made us, and the world we would enjoy?
Who forms an instrument, ordains from whence
Its dissonance, or harmony, shall rise.
Heav’n bid the soul this mortal frame inspire;
By Virtue’s ray divine inspire the soul
With unprecious flows of vital joy:

And, without breathing, man as well might hope
For life, as, without piety, for peace.

“ Is virtue, then, and piety the same ? ”

No; piety is more; 'tis virtue's source;
Mother of ev'ry worth, as that, of joy.
Men of the world this doctrine ill digest;
They smile at piety; yet boast aloud
Good-will to men; nor know they strive to part
What Nature joins; and thus confute themselves.
With piety begins all good on earth;
'Tis the first-born of rationality.
Conscience, her first law broken, wounded lies;
Enfeebled, lifeless, impotent to good;
A feign'd affection bounds her utmost pow'r.
Some we can't love, but for th' Almighty's sake:
A foe to God, was ne'er true friend to man;
Some sinister intent taints all he does,
And in his kindest actions he's unkind.

On piety, humanity is built:
And, on humanity, much happiness;
And yet still more on piety itself.
A soul in commerce with her God, is heav'n:
Feels not the tumults and the shocks of life,
The whirls of passion, and the strokes of heart.
A Deity believ'd, is joy begun;
A Deity ador'd, is joy advanc'd;
A Deity belov'd, is joy matur'd.
Each branch of piety delight inspires:
Faith builds a bridge from this world to the next,
O'er death's dark gulph, and all its horror hides:
Praise, the sweet exaltation of our joy,

That joy exalts, and makes it sweeter still :
 Pray'r ardent opens heav'n, lets down a stream
 Of glory on the consecrated hour
 Of man, in audience with the DEITY.
 Who worships the great God, that instant joins
 The first in Heav'n, and sets his foot on hell.

LORENZO, when wast thou at church before ?
 Thou think'st the service long : but is it just ?
 Tho' just, unwelcome : thou hadst rather tread
 Unhallow'd ground : the muse, to win thine ear,
 Must take an air less solemn. She complies.
 Good conscience ! at the sound the world retires :
 Verse disaffects it, and LORENZO smiles :
 Yet has she her seraglio full of charms ;
 And such as age shall heighten, not impair.
 Art thou dejected ? Is thy mind o'ercast ?
 Amid her fair ones, thou the fairest choose,
 To chase thy gloom.—“ Go, fix some weighty truth ;
 “ Chain down some passion ; do some gen'rous good ;
 “ Teach ignorance to see, or grief to smile ;
 “ Correct thy friend ; befriend thy greatest foe ;
 “ Or with warm heart, and confidence divine,
 “ Spring up, and lay strong hold on him who made
 thee.”—

Thy gloom is scatter'd, sprightly spirits flow ;
 Tho' wither'd is thy vine, and harp unstrung.

Dost call the bowl, the viol, and the dance,
 Loud mirth, mad laughter ? wretched comforters !
 Physicians ! more than half of thy disease.
 Laughter, though never censur'd yet as sin,
 (Pardon a thought that only seems severe)

Is half immortal: Is it much indulg'd?
 By venting spleen, or dissipating thought,
 It shews a scorner, or it makes a fool;
 And sins, as hurting others, or ourselves.
 'Tis pride, or emptiness, applies the straw
 That tickles little minds to mirth effuse;
 Of grief approaching, the portentous sign!
 The house of laughter makes a house of woe.
 A man triumphant is a monstrous sight;
 A man dejected is a sight as mean.
 What cause for triumph, where such ills abound?
 What for dejection, where presides a Pow'r,
 Who call'd us into being to be blest?
 So grieve, as conscious, grief may rise to joy;
 So joy, as conscious, joy to grief may fall.
 Most true, a wise man never will be sad;
 But neither will sonorous, bubbling mirth,
 A shallow stream of happiness betray:
 Too happy to be sportive, he's serene.

Yet wouldst thou laugh? (but at thy own expence)
 This counsel strange should I presume to give—
 "Retire, and read thy Bible, to be gay."
 There truths abound of sov'reign aid to peace;
 Ah! do not prize them less, because inspir'd,
 As thou, and thine, are apt and proud to do.
 If not inspir'd, that pregnant page had stood
 Time's treasure, and the wonder of the wise!
 Thou think'st, perhaps, thy soul alone at stake;
 Alas!—Should men mistake thee for a fool;
 What man of taste for genius, wisdom, truth,
 Tho' tender of thy fame, could interpose?

Believe me, sense here acts a double part ;
And the true critic is a Christian too.

But these, thou think'st, are gloomy paths to joy.—
True joy in sunshine ne'er was found at first ;
They, first, themselves offend, who greatly please ;
And travel only gives us sound repose.
Heav'n sells all pleasure ; effort is the price ;
The joys of conquest, are the joys of man ;
And glory the victorious laurel spreads
O'er Pleasure's pure, perpetual, placid stream.

There is a time, when toil must be preferr'd ;
Or joy, by mis-tim'd fondness, is undone.
A man of pleasure, is a man of pains.
Thou wilt not take the trouble to be blest.
False joys, indeed, are born from want of thought ;
From thought's full bent, and energy, the true ;
And that demands a mind in equal poize,
Remote from gloomy grief, and glaring joy.
Much joy not only speaks small happiness,
But happiness that shortly must expire.
Can joy, unbottom'd in reflection, stand ?
And, in a tempest, can reflection live ?
Can joy, like thine, secure itself an hour ?
Can joy, like thine, meet accident unshock'd ?
Or ope the door to honest poverty ?
Or talk with threat'ning death, and not turn pale ?
In such a world, and such a nature, these
Are needful fundamentals of delight :
These fundamentals give delight indeed ;
Delight, pure, delicate, and durable ;

Delight, unshaken, masculine, divine;
A constant, and a sound, but serious joy.

Is joy the daughter of Severity?
It is:—Yet far my doctrine from severe.
“ Rejoice for ever:” It becomes a man;
Exalts, and sets him nearer to the gods.
“ Rejoice for ever,” Nature cries, “ Rejoice;”
And drinks to man in her nectareous cup,
Mix’d up of delicates for ev’ry sense;
To the great Founder of the bounteous feast,
Drinks glory, gratitude, eternal praise;
And he that will not pledge her, is a churl.
Ill firmly to support, good fully taste,
Is the whole science of felicity.
Yet sparing pledge: her bowl is not the best
Mankind can boast,—“ A rational repast;
“ Exertion, vigilance, a mind in arms,
“ A military discipline of thought,
“ To foil temptation in the doubtful field;
“ And ever-waking ardour for the right.”
’Tis these, first give, then guard, a chearful heart,
Nought that is right, think little; well aware,
What Reason bids, God bids: by his command,
How aggrandiz’d the smallest thing we do!
Thus, nothing is insipid to the wise;
To thee, insipid all, but what is mad;
Joys season’d high, and tasting strong of guilt.

“ Mad! (thou reply’st with indignation fir’d)
“ Of ancient sages proud to tread the steps,
“ I follow Nature.”—Follow Nature still,
But look it be thine own. Is conscience, then,

No part of Nature ? Is she not supreme ?
Thou regicide ! O raise her from the dead !
Then follow Nature ; and resemble God.

When, spite of conscience, pleasure is pursu'd,
Man's nature is unnaturally pleas'd :
And what's unnatural, is painful too
At intervals, and must disgust ev'n thee !
The fact thou know'st, but not, perhaps, the cause.
Virtue's foundations with the world's were laid ;
Heav'n mix'd her with our make, and twisted close
Her sacred int'rests with the strings of life.
Who breaks her awful mandate, shocks himself,
His better self : and is it greater pain,
Our soul should murmur, or our dust repine ?
And one, in their eternal war, must bleed.

If one must suffer, which should least be spar'd ?
The pains of mind surpass the pains of sense :
Ask, then, the gout, what torment is in guilt.
The joys of sense to mental joys are mean :
Sense on the present only feeds ; the soul
On past, and future, forages for joy.
'Tis her's, by retrospect, thro' time to range ;
And, forward, time's great sequel to survey.
Could human courts take veng'ance on the mind,
Axes might rust, and racks, and gibbets, fall :
Guard, then, thy mind, and leave the rest to fate.

LORENZO, wilt thou never be a man ?
The man is dead, who for the body lives,
Lur'd, by the beating of his pulse, to list
With ev'ry lust that wars against his peace,

And sets him quite at variance with himself.
Thyself, first, know; then love: a self there is
Of virtue fond, that kindles at her charms.
A self there is as fond of ev'ry vice,
While ev'ry virtue wounds it to the heart;
Humility degrades, Justice robs,
Bless'd Bounty beggars it, fair Truth betrays,
And godlike Magnanimity destroys.
This self, when rival to the former, scorn;
When not in competition, kindly treat,
Defend it, feed it:—but, when Virtue bids,
Toss it, or to the fowls, or to the flames.
And why? 'Tis love of pleasure bids thee bleed,
Comply, or own self-love extinct, or blind.

For what is vice? Self-love in a mistake;
A poor blind merchant buying joys too dear.
And virtue, what? 'Tis self-love in her wits,
Quite skilful in the market of delight.
Self-love's good sense is love of that dread Pow'r,
From whom herself, and all she can enjoy.
Other self-love is but disguis'd self-hate;
More mortal than the malice of our foes;
A self-hate, now, scarce felt; then felt full sore,
When being curs'd; extinction, loud implor'd;
And ev'ry thing preferr'd to what we are.
Yet this self-love LORENZO makes his choice;
And, in this choice triumphant, boasts of joy.
How is his want of happiness betray'd,
By disaffection to the present hour!
Imagination wanders far a-field:
The future pleases: Why? The present pains.—
“ But that's a secret.”—Yes, which all men know;

And know from thee, discover'd unawares.
Thy ceaseless agitation restless rolls
From cheat to cheat, impatient of a pause ;
What is it ? 'Tis the cradle of the soul,
From Instinct sent, to rock her in disease ;
Which her physician, Reason, will not cure,
A poor expedient ! yet thy best ; and while
It mitigates thy pain, it owns it too.

Such are LORENZO's wretched remedies !
The weak have remedies ; the wise have joys.
Superior wisdom is superior bliss.
And what sure mark distinguishes the wise ?
Consistent wisdom ever wills the same ;
Thy fickle wish is ever on the wing.
Sick of herself, is Folly's character ;
As Wisdom's is, a modest self-applause.
A change of evils is thy good supreme ;
Nor, but in motion, canst thou find thy rest.
Man's greatest strength is shown in standing still.
The first sure symptom of a mind in health,
Is rest of heart, and pleasure felt at home.
False pleasure from abroad her joys imports ;
Rich from within, and self-sustain'd, the true.
The true is fix'd, and solid as a rock ;
Slipp'ry the false, and tossing as the wave.
This, a wild wanderer on earth, like Cain ;
That, like the fabled, self-enamour'd boy *,
Home-contemplation her supreme delight ;
She dreads an interruption from without,
Smit with her own condition ; and the more
Intense she gazes, still it charms the more.

* Narcissus,

No man is happy, till he thinks, on earth
 There breathes not a more happy than himself;
 Then envy dies, and love o'erflows on all;
 And love o'erflowing makes an angel here.
 Such angels all, entitled to repose
 On him who governs fate. Tho' tempest frowns,
 Tho' Nature shakes, how soft to lean on Heav'n!
 To lean on Him, on whom archangels lean!
 With inward eyes, and silent as the grave,
 They stand collecting ev'ry beam of thought,
 Till their hearts kindle with divine delight;
 For all their thoughts, like angels seen of old
 In Israel's dream, come from, and go to, Heav'n;
 Hence, are they studious of sequester'd scenes;
 While noise and dissipation comfort thee.

Were all men happy, revellings would cease,
 That opiate for inquietude within.
 LORENZO, never man was truly blest,
 But it compos'd, and gave him such a cast,
 As Folly might mistake for want of joy.
 A cast, unlike the triumph of the proud,
 A modest aspect, and a smile at heart.
 O for a joy from thy PHILANDER's spring!
 A spring perennial, rising in the breast,
 And permanent, as pure! No turbid stream
 Of rapt'rous exultation swelling high;
 Which, like land-floods, impetuous, pour a while,
 Then sink at once, and leave us in the mire.
 What does the man, who transient joy prefers?
 What, but prefer the bubbles to the stream?

Vain are all sudden sallies of delight;
 Convulsions of a weak distemper'd joy.
 Joy's a fix'd state; a tenure, not a start.
 Bliss there is none, but unprecious bliss:
 That is the gem: sell all, and purchase that.
 Why go a-begging to contingencies,
 Not gain'd with ease, nor safely lov'd, if gain'd?
 At good fortuitous, draw back, and pause;
 Suspect it; what thou canst ensure, enjoy;
 And nought but what thou giv'st thyself, is sure.
 Reason perpetuates joy that Reason gives,
 And makes it as immortal as herself:
 To mortals, nought immortal, but their worth.

Worth, conscious worth! should absolutely reign,
 And other joys ask leave for their approach;
 Nor, unexamined, ever leave obtain.
 Thou art all anarchy; a mob of joys
 Wage war, and perish in intestine broils.
 Not the least promise of internal peace!
 No bosom comfort! or unborrow'd bliss!
 Thy thoughts are vagabonds; all outward-bound,
 'Mid sands, and rocks, and storms, to cruise for
 pleasure;
 If gain'd, dear-bought; and better miss'd than
 gain'd.
 Much pain must expiate, what much pain procur'd.
 Fancy, and sense, from an infected shore,
 Thy cargo bring; and pestilence the prize.
 Then, such thy thirst, (insatiable thirst!
 By fond indulgence but inflam'd the more!)
 Fancy still cruises, when poor sense is tir'd.

Imagination is the Paphian shop,
Where feeble happiness, like VULCAN, lame;
Bids foul ideas, in their dark recess,
And hot as hell, (which kindled the black fires)
With wanton art, those fatal arrows form,
Which murder all thy time, health, wealth, and fame.
Wouldst thou receive them, other thoughts there are,
On angel-wing, descending from above,
Which these, with art divine, would counterwork,
And form celestial armour for thy peace.

In this is seen Imagination's guilt;
But who can count her follies? She betrays thee,
To think in grandeur there is something great.
For works of curious art, and ancient fame,
Thy genius hungers, elegantly pain'd;
And foreign climes must cater for thy taste.
Hence, what disaster!—Tho' the price was paid,
That persecuting priest, the Turk of Rome,
Whose foot, (ye gods!) tho' cloven, must be kiss'd,
Detain'd thy dinner on the Latian shore;
(Such is the fate of honest Protestants!)
And poor magnificence is starv'd to death.
Hence just resentment, indignation, ire!—
Be pacify'd: if outward things are great,
'Tis magnanimity great things to scorn;
Pompous expences, and parades august,
And courts; that insalubrious soil to peace!
True happiness ne'er enter'd at an eye;
True happiness resides in things unseen,
No smiles of fortune ever bless'd the bad,
Nor can her frowns rob innocence of joys:

That jewel wanting, triple crowns are poor :
So tell his Holiness, and be reveng'd.

Pleasure, we both agree, is man's chief good ;
Our only contest, what deserves the name.
Give pleasure's name to nought, but what has pass'd
Th' authentic seal of reason, (which, like YORKE,
Demurs on what it passes), and defies
The tooth of time ; when past, a pleasure still ;
Dearer on trial, lovelier for its age,
And doubly to be priz'd, as it promotes
Our future, while it forms our present, joy.
Some joys the future overcast ; and some
Throw all their beams that way, and gild the tomb.
Some joys endear eternity ; some give
Abhorr'd annihilation dreadful charms.
Are rival joys contending for thy choice ?
Consult thy whole existence, and be safe ;
That oracle will put all doubt to flight.
Short is the lesson, tho' my lecture long,
Be good—and let Heav'n answer for the rest.

Yet, with a sigh o'er all mankind, I grant,
In this our day of proof, our land of hope,
The good man has his clouds that intervene ;
Clouds that obscure his sublunary day,
But never conquer ; ev'n the best must own,
Patience, and resignation, are the pillars
Of human peace on earth. The pillars, these :
But those of Seth not more remote from thee,
Till this heroic lesson thou hast learnt,
To frown at pleasure, and to smile in pain,
Fir'd at the prospect of unclouded bliss,

Heav'n in reverſion, like the ſun, as yet
 Beneath the horizon, cheers us in this world;
 It ſheds, on ſouls ſuſceptible of light,
 The glorious dawn of our eternal day.

“ This (ſays LORENZO) is a fair harangue :
 “ But can harangues blow back ſtrong Nature's
 ſtream?
 “ Or ſtem the tide Heav'n pushes thro' our veins,
 “ Which ſweeps away man's impotent reſolves,
 “ And lays his labour level with the world ?”

 Theſelves men make their comment on mankind;
 And think nought is, but what they find at home :
 Thus, weakneſs to chimera turns the truth.
 Nothing romantic has the muſe preſcrib'd,
 * Above, LORENZO ſaw the man of earth,
 The mortal man, and wretched was the ſight,
 To balance that, to comfort, and exalt,
 Now ſee the man immortal; him, I mean,
 Who lives as ſuch; whoſe heart, full bent on Heav'n,
 Leans all that way, his bias to the ſtars.
 The world's dark ſhades, in conſtrast ſet, ſhall raiſe
 His luſtre more; tho' bright without a foil :
 Obſerve his awful portrait; and admire;
 Nor ſtop at wonder; imitate, and live.

 Some angel guide my pencil, while I draw,
 What nothing leſs than angel can exceed,
 A man on earth devoted to the ſkies;
 Like ſhips at ſea, while in, above the world.

* In a former Night.

With aspect mild, and elevated eye,
Behold him seated on a mount serene,
Above the fogs of sense, and passion's storm;
All the black cares, and tumults, of this life
(Like harmless thunder, breaking at his feet)
Excite his pity, not impair his peace.
Earth's genuine sons, the scepter'd, and the slave,
A mingled mob! a wand'ring herd! he sees
Bewilder'd in the yale; in all unlike!
His full reverse in all! What higher praise?
What stronger demonstration of the right?

The present all their care; the future, his.
When public welfare calls, or private want,
They give to fame; his bounty he conceals.
Their virtues varnish nature, his, exalt.
Mankind's esteem they court; and he, his own.
Theirs, the wild chase of false felicities;
His, the compos'd possession of the true.
Alike throughout is his consistent peace,
All of one colour and an even thread;
While party-colour'd shreds of happiness,
With hideous gaps between, patch up for them
A madman's robe; each puff of fortune blows
The tatters by, and shows their nakedness.

He sees with other eyes than theirs: where they
Behold a sun, he spies a DEITY;
What makes them only smile, makes him adore,
Where they see mountains, he but atoms sees;
An empire, in his balance, weighs a grain.
They things terrestrial worship, as divine;
His hopes immortal blow them by as dust,

That dims his sight, and shortens his survey,
 Which longs, in infinite, to lose all bound,
 Titles and honours (if they prove his fate)
 He lays aside, to find his dignity;
 No dignity they find in aught besides.
 They triumph in externals (which conceal
 Man's real glory), proud of an eclipse.
 Himself too much he prizes to be proud,
 And nothing thinks so great in man, as man.
 Too dear he holds his int'rest, to neglect
 Another's welfare, or his right invade;
 Their int'rest, like a lion, lives on prey.
 They kindle at the shadow of a wrong;
 Wrong he sustains with temper, looks on Heav'n,
 Nor stoops to think his injurer his foe;
 Nought, but what wounds his virtue, wounds his
 peace.

A cover'd heart their character defends;
 A cover'd heart denies him half his praise.
 With nakedness his innocence agrees;
 While their broad foliage testifies their fall.
 Their no-joys end, where his full feast begins;
 His joys create, theirs murder, future bliss.
 To triumph in existence, his alone;
 And his alone, triumphantly to think
 His true existence is not yet begun.
 His glorious course was, yesterday, complete;
 Death, then, was welcome; yet life still is sweet.

But nothing charms LORENZO, like the firm,
 Undaunted breast.—And whose is that high praise?
 They yield to pleasure, tho' they danger brave,

And show no fortitude, but in the field;
 If there they show it, 'tis for glory shown;
 Nor will that cordial always man their hearts.
 A cordial his sustains, that cannot fail:
 By pleasure unsubdu'd, unbroke by pain,
 He shares in that Omnipotence he trusts;
 All-bearing, all-attempting, till he falls;
 And when he falls, writes VICI * on his shield.
 From magnanimity, all fear above;
 From nobler recompense, above applause;
 Which owe's to man's short out-look all its charms.

Backward to credit what he never felt,
 LORENZO cries—"Where shines this miracle?
 "From what root rises this immortal man?"
 A root that grows not in LORENZO's ground;
 The root diffect, nor wonder at the flow'r.

He follows Nature, (not like † thee), and shows us
 An uninverted system of a man.
 His appetite wears reason's golden chain,
 And finds, in due restraint, its luxury.
 His passion, like an eagle well-reclaim'd,
 Is taught to fly at nought but infinite.
 Patient his hope, un-anxious is his care;
 His caution fearless, and his grief (if grief
 The gods ordain) a stranger to despair.
 And why?—Because affection, more than meet,
 His wisdom leaves not disengag'd from Heav'n,
 Those secondary goods that smile on earth,
 He, loving, in proportion, loves in peace.
 They most the world enjoy, who least admire.

* I have conquered.

† See p. 240.

His understand 'scapes the common cloud
 Of fumes, arising from a boiling breast ;
 His head is clear, because his heart is cool,
 By worldly competitions uninflam'd.
 The mod'rate movements of his soul admit
 Distinct ideas, and matur'd debate,
 An eye impartial, and an even scale ;
 Whence judgment sound, and unrepenting choice.
 Thus, in a double sense, the good are wise ;
 On its own dunghill, wiser than the world.
 What, then, the world ? It must be doubly weak :
 Strange truth ! as soon would they believe the creed.

Yet thus it is ; nor otherwise can be ;
 So far from aught romantic, what I sing.
 Bliss has no being, virtue has no strength,
 But from the prospect of immortal life.
 Who thinks earth all, or (what weighs just the same)
 Who care no farther, must prize what it yields ;
 Fond of its fancies, proud of its parades.
 Who thinks earth nothing, can't its charms admire ;
 He can't a foe, though most malignant, hate,
 Because that hate would prove his greater foe.
 'Tis hard for them (yet who so loudly boast
 Good-will to men ?) to love their dearest friend ;
 For may not he invade their good supreme,
 Where the least jealousy turns love to gall ?
 All shines to them, that for a season shines.
 Each act, each thought, he questions, " What its
 weight,
 " Its colour what, a thousand ages hence ?"—
 And what it there appears, he deems it now.

Hence, pure are the recesses of his soul.
The god-like man has nothing to conceal.
His virtue, constitutionally deep,
Has habit's firmness, and affection's flame;
Angels, ally'd, descend to feed the fire;
And Death, which others slay, makes him a god.

And now, LORENZO, bigot of the world!
Wont to disdain poor bigots caught by Heav'n!
Stand by thy scorn, and be reduc'd to nought:
For what art thou?—Thou boaster! while thy glare,
Thy gaudy grandeur, and mere worldly worth,
Lifte a broad mist, at distance strikes us most,
And, like a mist, is nothing when at hand;
His merit, like a mountain, on approach,
Swells more, and rises nearer to the skies,
By promise now, and by possession soon,
(Too soon, too much, it cannot be) his own.

From this thy just annihilation rise,
LORENZO, rise to something, by reply:
The World, thy client, listens and expects;
And longs to crown thee with immortal praise:
Canst thou be silent? No; for wit is thine;
And wit talks most when least she has to say,
And reason interrupts not her career.
She'll say—That mists above the mountains rise;
And, with a thousand pleasantries, amuse:
She'll sparkle, puzzle, flutter, raise a dust,
And fly conviction, in the dust she rais'd.

Wit, how delicious to man's dainty taste!
'Tis precious as the vehicle of sense;

But, as its substitute, a dire disease.
Pernicious talent! flatter'd by the world,
By the blind world, which thinks the talent rare.
Wisdom is rare, LORENZO, wit abounds;
Passion can give it; sometimes wine inspires
The lucky flash; and madness rarely fails.
Whatever cause the spirit strongly stirs,
Confers the bays, and rivals thy renown.
For thy renown, 'twere well, was this the worst:
Chance often hits it; and, to pique thee more,
See dulness blund'ring on vivacities,
Shakes her sage head at the calamity
Which has expos'd, and let her down to thee.
But wisdom, awful wisdom! which inspects,
Discerns, compares, weighs, separates, infers,
Seizes the right, and holds it to the last;
How rare! In senates, synods, fought in vain;
Or, if there found, 'tis sacred to the few;
While a lewd prostitute to multitudes,
Frequent, as fatal, wit: in civil life,
Wit makes an enterprizer; sense, a man.
Wit hates authority; commotion loves,
And thinks herself the light'ning of the storm.
In states, 'tis dangerous; in religion, death.
Shall wit turn Christian, when the dull believe?
Sense is our helmet, wit is but the plume;
The plume exposes, 'tis our helmet saves.
Sense is the di'mond, weighty, solid, sound:
When cut by wit, it casts a brighter beam;
Yet wit apart, it is a di'mond still.
Wit, widow'd of good sense, is worse than nought;
It hoists more sail to run against a rock.

Thus a half-Chesterfield is quite a fool;
Whom dull fools scorn, and bless their want of wit.

How ruinous the rock I warn thee shun,
Where Syrens sit, to sing thee to thy fate!
A joy, in which our reason bears no part,
Is but a sorrow, tickling, ere it stings.
Let not the cooings of the world allure thee:
Which of her lovers ever found her true?
Happy! of this bad world who little know!—
And yet, we much must know her, to be safe.
To know the world, not love her, is thy point:
She gives but little, nor that little, long.
There is, I grant, a triumph of the pulse,
A dance of spirits, a mere froth of joy,
Our thoughtless agitation's idle child,
That mantles high, that sparkles, and expires,
Leaving the soul more vapid than before;
An animal ovation! such as holds
No commerce with our reason, but subsists
On juices, thro' the well-ton'd tubes well-strain'd;
A nice machine! scarce ever tun'd aright;
And when it jars—thy Syrens sing no more;
Thy dance is done; the demi-god is thrown
(Short apotheosis!) beneath the man,
In coward gloom immers'd, or fell despair.

Art thou yet dull enough despair to dread,
And startle at destruction? If thou art,
Accept a buckler, take it to the field;
(A field of battle is this mortal life!)
When danger threatens, lay it on thy heart;
A single sentence proof against the world;

"Soul, body, fortune! Ev'ry good pertains
 "To one of these; but prize not all alike:
 "The goods of fortune to thy body's health,
 "Body to soul, and soul submit to God."
 Wouldst thou build lasting happiness? Do this;
 Th' inverted pyramid can never stand.

Is this truth doubtful? It outshines the sun;
 Nay, the sun shines not, but to shew us this,
 The single lesson of mankind on earth.
 And yet—Yet, what? No news! mankind is mad;
 Such mighty numbers list against the right,
 (And what can't numbers, when bewitch'd, atchieve?)
 They talk themselves to something like belief,
 That all earth's joys are their's: as ATHENS' fool
 Grinn'd from the port, on ev'ry fail his own.

They grin; but wherefore? and how long the
 laugh?

Half ignorance, their mirth; and half, a lie:
 To cheat the world, and cheat themselves, they smile.
 Hard either task! The most abandon'd own,
 That others, if abandon'd, are undone:
 Then, for themselves, the moment Reason wakes,
 (And Providence denies it long repose),
 O how laborious is their gaiety!
 They scarce can swallow their ebullient spleen,
 Scarce muster patience to support the farce,
 And pump sad laughter, till the curtain falls.
 Scarce, did I say? Some cannot fit it out;
 Oft their own daring hands the curtain draw,
 And shew us what their joy, by their despair.

The clotted hair! gor'd breast! blaspheming eye!
 Its impious fury still alive in death!—
 Shut, shut the shocking scene.—But Heav'n denies
 A cover to such guilt; and so should man.
 Look round, LORENZO! see, the reeking blade;
 Th' invenom'd phial, and the fatal ball;
 The strangling cord, and suffocating stream;
 The loathsome rottenness, and foul decays,
 From raging riot, (flower suicides!)
 And pride in these, more execrable still!—
 How horrid all to thought!—but horrors, these,
 That vouch the truth, and aid my feeble song.

From vice, sense, fancy, no man can be blest:
 Bliss is too great, to lodge within an hour.
 When an immortal being aims at bliss,
 Duration is essential to the name.
 O for a joy from Reason! joy from that,
 Which makes man, man; and, exercis'd aright,
 Will make him more; a bounteous joy! that gives,
 And promises; that weaves, with art divine,
 The richest prospect into present peace:
 A joy ambitious! joy in common held
 With thrones ethereal, and their greater far:
 A joy high-privileg'd from chance, time, death!
 A joy, which death shall double! judgment crown!
 Crown'd higher, and still higher, at each stage,
 Thro' blest eternity's long day; yet still,
 Not more remote from sorrow, than from Him,
 Whose lavish hand, whose love stupendous, pours
 So much of Deity on guilty dust.
 There, O my LUCIA! may I meet thee there,
 Where not thy presence can improve my bliss!

Affects not this the fages of the world?
 Can nought affect them, but what fools them too?
 Eternity, depending on an hour,
 Makes serious thought man's wisdom, joy, and praise.
 Nor need you blush (tho' sometimes your designs
 May shun the light) at your designs on Heav'n;
 Sole point! where over-bashful is your blame.
 Are you not wise?—You know you are: yet hear
 One truth, amid your num'rous schemes, mislaid,
 Or overlook'd, or thrown aside, if seen;
 "Our schemes to plan by this world, or the next,
 "Is the sole difference between wise, and fool."
 All worthy men will weigh you in this scale;
 What wonder, then, if they pronounce you light?
 Is their esteem alone not worth your care?
 Accept my simple scheme of common sense;
 Thus save your fame, and make two worlds your own.

The world replies not;—but the world persists;
 And puts the cause off to the longest day,
 Planning evasions for the day of doom.
 So far, at that re-hearing, from redress,
 They then turn witnesses against themselves.
 Hear that, LORENZO, nor be wise to-morrow,
 Hasten, hasten! A man, by nature, is in haste;
 For who shall answer for another hour?
 'Tis highly prudent to make one sure friend;
 And that thou canst not do, this side the skies.

Ye sons of earth! (nor willing to be more!)
 Since verse you think from priestcraft somewhat free,
 Thus, in an age so gay, the Muse plain truths

(Truths, which, at church, you might have heard in
prose)

Has ventur'd into light ; well-pleas'd the verse
Should be forgot, if you the truths retain ;
And crown her with your welfare, not your praise.
But praise she need not fear : I see my fate ;
And headlong leap, like Curtius, down the gulph,
Since many an ample volume, mighty tome,
Must die ; and die unwept ; O thou minute,
Devoted page ! go forth among thy foes ;
Go, nobly proud of martyrdom for truth,
And die a double death : mankind, incens'd,
Denies thee long to live : nor shalt thou rest,
When thou art dead ; in Stygian shades arraign'd
By Lucifer, as traitor to his throne ;
And bold blasphemer of his friend,—the world ;
The world, whose legions cost him slender pay,
And volunteers around his banner swarm ;
Prudent, as Prussia, in her zeal for Gaul.

“ Are all, then, fools ? ” LORENZO cries.—Yes, all,
But such as hold this doctrine, (new to thee !)
“ The mother of true wisdom is the will ; ”
The noblest intellect, a fool without it.
World-wisdom much has done, and more may do,
In arts and sciences, in wars and peace ;
But art and science, like thy wealth, will leave thee,
And make thee twice a beggar at thy death.
This is the most indulgence can afford ;—
“ Thy wisdom all can do, but—make thee wise.”
Nor think this censure is severe on thee ;
Satan, thy master, I dare call a dunce.

THE
CONSOLATION.

NIGHT NINTH AND LAST.

CONTAINING, AMONG OTHER THINGS,

- I. A Moral Survey of the Nocturnal Heavens.
- II. A Night-Address to the DEITY.

Humbly inscribed to his Grace the DUKE of NEWCASTLE,
one of His Majesty's principal Secretaries of State.

———*Fatis Contraria Fata rependens.* VIRO.

AS when a traveller, a long day past
In painful search of what he cannot find,
At night's approach, content with the next cot,
There ruminates, a while, his labour lost;
Then cheers his heart, with what his fate affords,
And chants his sonnet to deceive the time,
Till the due season calls him to repose:
Thus I, long travell'd in the ways of men,
And dancing, with the rest, the giddy maze,
Where Disappointment smiles at Hope's career;
Warn'd by the languor of life's ev'ning ray,
At length have hous'd me in a humble shed,
Where, future wand'ring banish'd from my thought,
And waiting, patient, the sweet hour of rest,
I chase the moments with a serious song.
Song sooths our pains; and age has pains to sooth.

When age, care, crime, and friends, embrac'd at heart,
Torn from my bleeding breast, and Death's dark shade,

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Which hovers o'er me, quench th' ethereal fire ;
Canst thou, O Night ! indulge one labour more ?
One labour more indulge : then sleep, my strain !
Till, haply, wak'd by RAPHAEL's golden lyre,
Wher night, death, age, care, crime, and sorrow cease ;
To bear a part in everlasting lays ;
Though far, far higher set, in aim, I trust,
Symphonious to this humble prelude here.

Has not the Muse asserted pleasures pure,
Like those above, exploding other joys ?
Weigh what was urg'd, LORENZO ; fairly weigh ;
And tell me, hast thou cause to triumph still ?
I think thou wilt forbear a boast so bold.
But if, beneath the favour of mistake,
Thy smile's sincere ; not more sincere can be
LORENZO's smile, than my compassion for him.
The sick in body call for aid ; the sick
In mind are covetous of more disease ;
And when at worst, they dream themselves quite well,
To know ourselves diseas'd, is half our cure.
When Nature's blush, by Custom is wip'd off,
And Conscience, deaden'd by repeated strokes,
Has into manners naturaliz'd our crimes,
The curse of curses is, our curse to love ;
To triumph in the blackness of our guilt,
(As Indians glory in the deepest jet)
And throw aside our senses with our peace.

But grant no guilt, no shame, no least alloy,
Grant joy and glory, quite unfully'd, thine ;
Yet, still, it ill deserves LORENZO's heart.
No joy, no glory, glitters in thy sight,

But, thro' the thin partition of an hour,
 I see its fables wove by destiny;
 And that in sorrow bury'd; this, in shame;
 While howling furies ring the doleful knell;
 And Conscience, now so soft thou scarce canst hear
 Her whisper, echoes her eternal peal.

Where, the prime actors of the last year's scene;
 Their port so proud, their buskin and their plume?
 How many sleep, who kept the world awake
 With lustre, and with noise! Has Death proclaim'd
 A truce, and hung his fated lance on high?
 'Tis brandish'd still; nor shall the present year
 Be more tenacious of her human leaf,
 Or spread of feeble life a thinner fall.

But needless monuments to wake the thought;
 Life's gayest scenes speak man's mortality;
 Tho' in a style more florid, full as plain,
 As mausoleums, pyramids, and tombs.
 What are our noblest ornaments, but deaths
 Turn'd flatterers of life, in paint, or marble,
 The well-stain'd canvas, or the featur'd stone?
 Our fathers grace, or rather haunt, the scene:
 Joy peoples her pavilion from the dead.

“ Profest diversions! cannot these escape?”—
 Far from it: these present us with a shroud;
 And talk of death, like garlands o'er a grave.
 As some bold plunderers, for bury'd wealth,
 We ransack tombs for pastime; from the dust
 Call up the sleeping hero; bid him tread
 The scene for our amusement: how like gods

We fit ; and, wrapt in immortality,
Shed gen'rous tears on wretches born to die ;
Their fate deploring, to forget our own !

What, all the pomps and triumphs of our lives,
But legacies in blossom ? Our lean soil,
Luxuriant grown, and rank in vanities,
From friends interr'd beneath ; a rich manure !
Like other worms we banquet on the dead :
Like other worms shall we crawl on, nor know
Our present frailties, or approaching fate ?

LORENZO, such the glories of the world !
What is the world itself ? thy world ?—A grave !
Where is the dust that has not been alive ?
The spade, the plough, disturb our ancestors ;
From human mould we reap our daily bread.
The globe around earth's hollow surface shakes,
And is the ceiling of her sleeping sons.
O'er devastation we blind revels keep ;
While bury'd towns support the dancer's heel.
The moist of human frame the sun exhales ;
Winds scatter, thro' the mighty void, the dry ;
Earth repossesses part of what she gave,
And the freed spirit mounts on wings of fire :
Each element partakes our scatter'd spoils ;
As nature, wide, our ruins spread : man's death
Inhabits all things, but the thought of man.

Nor man alone ; his breathing bust expires,
His tomb is mortal ; empires die. Where, now,
The Roman ? Greek ? They stalk, an empty name !
Yet few regard them in this useful light ;

Tho' half our learning is their epitaph.
When down thy vale, unlock'd by midnight thought,
That loves to wander in thy sunless realms,
O Death! I stretch my view; what visions rise!
What triumphs! toils imperial! arts divine!
In wither'd laurels glide before my sight!
What lengths of far-fam'd ages, billow'd high
With human agitation, roll along
In unsubstantial images of air!
The melancholy ghosts of dead renown,
Whisp'ring faint echoes of the world's applause;
With pestilential aspect, as they pass,
All point at earth, and hiss at human pride,
The wisdom of the wise, and prancings of the great,

But, O LORENZO! far the rest above,
Of ghastly Nature, and enormous size,
One form assaults my sight, and chills my blood,
And shakes my frame. Of one departed world
I see the mighty shadow; oozy wreath
And dismal sea-weed crown her*; o'er her urn
Reclin'd, she weeps her desolated realms,
And bloated sons; and, weeping, prophesies
Another's dissolution, soon, in flames.
But, like CASSANDRA, prophesies in vain;
In vain, to many; not, I trust, to thee.

For, know'st thou not, or art thou loath to know,
The great decree, the counsel of the skies?
Deluge and conflagration, dreadful pow'rs!
Prime ministers of veng'ance! chain'd in caves
Distinct, apart the giant furies roar;
Apart; or, such their horrid rage for ruin,

* The Deluge referred to,

In mutual conflict would they rise, and wage
Eternal war, till one was quite devour'd.
But not for this, ordain'd their boundless rage:
When Heav'n's inferior instruments of wrath,
War, famine, pestilence, are found too weak
To scourge a world for her enormous crimes,
These are let loose, alternate: down they rush,
Swift and tempestuous, from th' eternal throne,
With irresistible commission arm'd,
The world, in vain corrected, to destroy,
And ease creation of the shocking scene.

Seest thou, LORENZO, what depends on man?
The fate of Nature; as for man, her birth.
Earth's actors change earth's transitory scenes,
And make creation groan with human guilt.
How must it groan, in a new deluge whelm'd,
But not of waters? At the destin'd hour,
By the loud trumpet summon'd to the charge,
See all the formidable sons of fire,
Eruptions, Earthquakes, Comets, Lightnings, play
Their various engines; all at once disgorge
Their blazing magazines; and take, by storm,
This poor terrestrial citadel of man.

Amazing period! when each mountain-height
Out-burns Vesuvius; rocks eternal pour
Their melted mass, as rivers once they pour'd;
Stars rush; and final ruin fiercely drives
Her ploughshare o'er creation!—While aloft,
More than astonishment! if more can be!
Far other firmament than e'er was seen,
Than e'er was thought by man! far other stars!

Stars animate, that govern these of fire;
Far other Sun!—A Sun, O how unlike
The babe at BETHLE'M! How unlike the man
That groan'd on CALVARY!—Yet He it is;
That man of sorrows! O how chang'd! What pomp!
In grandeur terrible, all heav'n descends!
And gods, ambitious, triumph in his train.
A swift archangel, with his golden wing,
As blots and clouds, that darken and disgrace
The scene divine, sweeps stars and suns aside.
And now, all dross remov'd, heav'n's own pure day,
Full on the confines of our æther, flames:
While (dreadful contrast!) far, how far beneath!
Hell bursting, belches forth her blazing seas,
And storms sulphureous; her voracious jaws
Expanding wide, and roaring for her prey.

LORENZO, welcome to this scene; the last
In Nature's course; the first in Wisdom's thought.
This strikes, if aught can strike thee; this awakes
The most supine; this snatches man from death.
Rouse, rouse, LORENZO, then, and follow me,
Where truth, the most momentous man can hear,
Loud calls my soul, and ardour wings her flight.
I find my inspiration in my theme;
The grandeur of my subject is my Muse.

At midnight, (when mankind is wrapt in peace,
And worldly Fancy feeds on golden dreams)
To give more dread to man's most dreadful hour,
At midnight, 'tis presum'd, this pomp will burst
From tenfold darkness; sudden as the spark
From smitten steel; from nitrous grain, the blaze.

Man, starting from his couch, shall sleep no more!
 The day is broke, which never more shall close!
 Above, around, beneath, amazement all!
 Terror and glory join'd in their extremes!
 Our God in grandeur, and our world on fire!
 All Nature struggling in the pangs of death!
 Dost thou not hear her? Dost thou not deplore
 Her strong convulsions, and her final groan?
 Where are we now? Ah me! the ground is gone,
 On which we stood, LORENZO! While thou may'st,
 Provide more firm support, or sink for ever!
 Where? how? from whence? Vain hope! it is too late!
 Where, where, for shelter, shall the guilty flee,
 When consternation turns the good man pale?

Great day! for which all other days were made;
 For which earth rose from chaos, man from earth;
 And an eternity, the date of gods,
 Descended on poor earth-created man!
 Great day of dread, decision, and despair!
 At thought of thee, each sublunary wish
 Lets go its eager grasp, and drops the world,
 And catches at each reed of hope in heav'n.
 At thought of thee!—And art thou absent, then?
 LORENZO! no; 'tis here;—it is begun;—
 Already is begun the grand assize,
 In thee, in all: deputed Conscience scales
 The dread tribunal, and forestals our doom;
 Forestals; and, by forestaling, proves it sure.
 Why on himself should man void judgment pass?
 Is idle Nature laughing at her sons?
 Who Conscience sent, her sentence will support,
 And GOD above assert that god in man.

Thrice happy they ! that enter now the court
 Heav'n opens in their bosoms : but, how rare !
 Ah me ! that magnanimity, how rare !
 What hero, like the man who stands himself ;
 Who dares to meet his naked heart alone ?
 Who hears, intrepid, the full charge it brings ;
 Resolv'd to silence future murmurs there ?
 The coward flies ; and flying, is undone.
 (Art thou a coward ? No) The coward flies ;
 Thinks, but thinks slightly ; asks, but fears to know ;
 Asks, " What is Truth ? " with Pilate ; and retires ;
 Dissolves the court, and mingles with the throng ;
 Asylum sad, from Reason, Hope, and Heav'n !

Shall all, but man, look out with ardent eye,
 For that great day, which was ordain'd for man ?
 O day of consummation ! mark supreme
 (If men are wise) of human thought ! nor least,
 Or in the sight of angels, or their KING !
 Angels, whose radiant circles, height o'er height,
 Order o'er order, rising, blaze o'er blaze,
 As in a theatre, surround this scene,
 Intent on man, and anxious for his fate.
 Angels look out for thee ; for thee their LORD,
 To vindicate his glory ; and for thee,
 Creation universal calls aloud,
 To dis-involve the moral world, and give
 To Nature's renovation brighter charms.

Shall man alone, whose fate, whose final fate,
 Hangs on that hour, exclude it from his thought ?
 I think of nothing else ; I see ! I feel it !
 All Nature, like an earthquake trembling round !

All deities, like summer swarms, on wing !
 All basking in the full meridian blaze !
 I see the JUDGE enthron'd ! the flaming guard !
 The volume open'd ! open'd ev'ry heart !
 A sun-beam pointing out each secret thought !
 No patron ! intercessor none ! Now past
 The sweet, the clement, mediatorial hour !
 For guilt no plea ! to pain no pause, no bound !
 Inexorable all ! and all extreme !

Nor man alone ; the foe of God and man,
 From his dark den, blaspheming, drags his chain,
 And rears his brazen front, with thunder scarr'd ;
 Receives his sentence, and begins his hell.
 All veng'ance past, now, seems abundant grace :
 Like meteors in a stormy sky, how roll
 His baleful eyes ! he curses whom he dreads ;
 And deems it the first moment of his fall.

'Tis present to my thought ! and yet, where is it ?
 Angels can't tell me ; angels cannot guess
 The period ; from created beings lock'd
 In darkness. But the process, and the place,
 Are less obscure ; for these may man inquire.
 Say, thou great close of human hopes and fears !
 Great key of hearts ! great finisher of fates !
 Great end ! and great beginning ! say, where art thou ?
 Art thou in time, or in eternity ?
 Nor in eternity, nor time, I find thee.
 These, as two monarchs, on their borders meet,
 (Monarchs of all elaps'd, or unarriv'd !)
 As in debate, how best their pow'rs ally'd
 May swell the grandeur, or discharge the wrath
 Of HIM, whom both their monarchies obey.

Time, this vast fabric for him built, (and doom'd
 With him to fall) now bursting o'er his head;
 His lamp, the sun, extinguish'd; from beneath
 The frown of hideous darkness, calls his sons
 From their long slumber: from earth's heaving womb,
 To second birth; contemporary throng!
 Rous'd at one call, upstarting from one bed,
 Press'd in one croud, appall'd with one amaze,
 He turns them o'er, Eternity! to thee.
 Then (as a king depos'd disdains to live)
 He falls on his own scythe; nor falls alone;
 His greatest foe falls with him; Time, and he
 Who murder'd all Time's offspring, Death, expire.

TIME was! ETERNITY now reigns alone!
 Awful Eternity! offended queen!
 And her resentment to mankind, how just!
 With kind intent, soliciting access,
 How often has she knock'd at human hearts!
 Rich to repay their hospitality,
 How often call'd! and with the voice of God!
 Yet bore repulse, excluded as a cheat!
 A dream! while foulest foes found welcome there!
 A dream, a cheat, now, all things, but her smile.

For lo! her twice ten thousand gates thrown wide,
 As thrice from Indus to the frozen pole,
 With banners streaming as the comet's blaze,
 And clarions, louder than the deep in storms,
 Sonorous as immortal breath can blow,
 Pour forth their myriads, potentates, and pow'rs,
 Of light, of darkness; in a middle field,
 Wide, as creation! populous, as wide!

A neutral region ! there to mark th' event
 Of that great drama, whose preceding scenes
 Detain'd them close spectators, thro' a length
 Of ages, rip'ning to this grand result :
 Ages, as yet unnumber'd, but by God ;
 Who now, pronouncing sentence, vindicates
 The rights of virtue, and his own renown.

ETERNITY, the various sentence past,
 Assigns the fever'd throng distinct abodes,
 Sulphureous, or ambrosial. What ensues ?
 The deed predominant ! the deed of deeds !
 Which makes a hell of hell, a heav'n of heav'n,
 The goddess, with determin'd aspect, turns
 Her adamantyne key's enormous size
 Thro' Destiny's inextricable wards,
 Deep-driving ev'ry bolt, on both their fates :
 Then, from the crystal battlements of heav'n,
 Down, down, she hurls it thro' the dark profound,
 Ten thousand thousand fathom ; there to rust,
 And ne'er unlock her resolution more.
 The deep resounds ; and hell, thro' all her glooms,
 Returns, in groans, the melancholy roar.

O how unlike the chorus of the skies !
 O how unlike those shouts of joy, that shake
 The whole ethereal ! How the concave rings !
 Nor strange ! when deities their voice exalt ;
 And louder far, than when creation rose,
 To see creation's godlike aim, and end,
 So well accomplish'd ! so divinely clos'd !
 To see the mighty Dramatist's last act,
 (As meet) in glory rising o'er the rest.

No fancy'd Gop; a GOD, indeed, descends,
To solve all knots; to strike the moral home;
To throw full day on darkeſt ſcenes of time;
To clear, commend, exalt, and crown the whole.
Hence, in one peal of loud, eternal praiſe,
The charm'd ſpectators thunder their applauſe;
And the vaſt void beyond, applauſe reſounds.

WHAT THEN AM I?—

Amidſt applauding worlds,
And worlds celeſtial, is there found on earth,
A peeviſh, diſſonant, rebellious ſtring,
Which jars in the grand chorus, and complains?
Cenſure on thee, LORENZO, I ſuſpend,
And turn it on myſelf; how greatly due!
All, all is right, by GOD ordain'd or done.
And who, but GOD, reſum'd the friends He gave?
And have I been complaining, then, ſo long?
Complaining of His favours, pain, and death?
Who, without Pain's advice, would e'er be good?
Who, without Death, but would be good in vain?
Pain is to ſave from pain; all puniſhment,
To make for peace; and death, to ſave from death;
And ſecond death, to guard immortal life;
To rouse the careleſs, the preſumptuous awe,
And turn the tide of ſouls another way;
By the ſame tendereſs divine ordain'd,
That planted Eden, and high-bloom'd for man,
A fairer Eden, endleſs, in the ſkies.

Heav'n gives us friends to bleſs the preſent ſcene;
Reſumes them, to prepare us for the next.

All evils natural are moral goods;
All discipline, indulgence, on the whole.
None are unhappy; all have cause to smile,
But such as to themselves that cause deny.
Our faults are at the bottom of our pains;
Error, in act, or judgment, is the source
Of endless sighs; we sin, or we mistake;
And Nature tax, when false opinion stings.
Let impious grief be banish'd, joy indulg'd;
But chiefly then, when grief puts in her claim.
Joy from the joyous, frequently betrays,
Oft lives in vanity, and dies in woe.
Joy, amidst ills, corroborates, exalts;
'Tis joy, and conquest; joy and virtue too.
A noble fortitude in ills, delights
Heav'n, earth, ourselves; 'tis duty, glory, peace.
Affliction is the good man's shining scene;
Prosperity conceals his brightest ray;
As night to stars, woe lustre gives to man.
Heroes in battle, pilots in the storm,
And virtue in calamities, admire.
The crown of manhood is a winter-joy;
An ever-green, that stands the northern blast,
And blossoms in the rigour of our fate.

'Tis a prime part of happiness, to know
How much unhappiness must prove our lot;
A part which few possess! I'll pay life's tax,
Without one rebel murmur, from this hour,
Nor think it misery to be a man;
Who thinks it is, shall never be a god.
Some ills we wish for, when we wish to live.

What spoke proud Passion?—" * With my being
lost!"

Presumptuous! blasphemous! absurd! and false!
The triumph of my soul is—that I am;
And therefore that I may be—What? Lorenzo!
Look inward, and look deep; and deeper still;
Unfathomably deep our treasure runs
In golden veins, thro' all eternity!
Ages, and ages, and succeeding still
New ages, where this phantom of an hour,
Which courts, each night, dull slumber for repair,
Shall wake, and wonder, and exult, and praise,
And fly thro' infinite, and all unlock;
And (if deserv'd) by Heav'n's redundant love,
Made half-adorable itself, adore;
And find, in adoration, endless joy!
Where thou, not master of a moment here,
Frail as the flow'r, and fleeting as the gale,
May'st boast a whole eternity, enrich'd
With all a kind Omnipotence can pour.
Since ADAM fell, no mortal, uninspir'd,
Has ever yet conceiv'd, or ever shall,
How kind is God; how great (if good) is man.
No man too largely from Heaven's love can hope,
If what is hop'd, he labours to secure.

Ills?—there are none: All-Gracious! none from
Thee;

From man full many! Num'rous is the race
Of blackest ill, and those immortal too,
Begot by Madness, on fair Liberty;
Heav'n's daughter, hell debauch'd! Her hand alone

* Referring to Night the First.

Unlock's destruction to the sons of men,
 Fast-barr'd by Thine; high-wall'd with adamant,
 Guarded with terrors reaching to this world,
 And cover'd with the thunders of Thy law;
 Whose threats are mercies, whose injunctions, guides,
 Assisting, not restraining, Reason's choice;
 Whose sanctions, unavoidable results
 From Nature's course, indulgently reveal'd;
 If unreveal'd, more dang'rous, not less sure.
 Thus, an indulgent father warns his sons,
 "Do this: Fly that:" nor always tells the cause;
 Pleas'd to reward, as duty to his will,
 A conduct needful to their own repose.

Great GOD of wonders! (if, Thy love survey'd,
 Aught else the name of wonderful retains)
 What rocks are these on which to build our trust?
 Thy ways admit no blemish; none I find;
 Or this alone—"That none is to be found."
 Not one, to soften Censure's hardy crime;
 Not one, to palliate peevish Grief's COMPLAINT,
 Who, like a dæmon, murm'ring from the dust,
 Dares into judgment call her Judge.—SUPREME!
 For all I bless Thee; most for the severe;
 * Her death—my own at hand—the fiery gulph,
 That flaming bound of wrath omnipotent!
 It thunders;—but it thunders to preserve;
 It strengthens what it strikes; its wholesome dread
 Averts the dreaded pain; its hideous groans
 Join heav'n's sweet hallelujahs in thy praise,
 Great Source of good alone! How kind in all!
 In veng'ance kind! Pain, Death, Gehenna, SAVE.

* LUCIA.

Thus, in Thy world material, mighty Mind !
Not that alone which solaces, and shines,
The rough and gloomy, challenges our praise.
The winter is as needful as the spring ;
The thunder, as the sun ; a stagnate mass
Of vapours breeds a pestilential air :
Nor more propitious the Favonian breeze
To Nature's health, than purifying storms ;
The dread volcano ministers to good.
Its smother'd flames might undermine the world.
Loud Ætnas fulminate in love to man ;
Comets good omens are, when duly scann'd ;
And, in their use, eclipses learn to shine.

Man is responsible for ills receiv'd ;
Those we call wretched, are a chosen band,
Compell'd to refuge in the right, for peace.
Amid my list of blessings infinite,
Stands this the foremost, " That my heart has bled : "
'Tis Heav'n's last effort of good-will to man :
When Pain can't bless, Heav'n quits us in despair.
Who fails to grieve, when just occasion calls,
Or grieves too much, deserves not to be blest ;
Inhuman, or effeminate, his heart ;
Reason absolves the grief, which Reason ends.
May Heav'n ne'er trust my friend with happiness,
Till it has taught him how to bear it well,
By previous pain ; and made it safe to smile !
Such smiles are mine, and such may they remain ;
Nor hazard their extinction from excess.
My change of heart, a change of style demands ;
The CONSOLATION cancels the COMPLAINT,
And makes a convert of my guilty song.

As when o'erlabour'd, and inclin'd to breathe,
 A panting traveller, some rising ground,
 Some small ascent has gain'd, he turns him round,
 And measures with his eye the various vale,
 The fields, woods, meads, and rivers he has past;
 And, satiate of his journey, thinks of home,
 Endear'd by distance, nor affects more toil:
 Thus I, though small indeed is that ascent
 The Muse has gain'd, review the paths she trod;
 Various, extensive, beaten but by few;
 And, conscious of her prudence in repose,
 Pause; and with pleasure meditate an end,
 Though still remote; so fruitful is my theme.
 Through many a field of moral and divine,
 The Muse has stray'd; and much of sorrow seen
 In human ways; and much of false and vain;
 Which none, who travel this bad road, can miss.
 O'er friends deceas'd full heartily she wept;
 Of love divine the wonders she display'd;
 Prov'd man immortal; show'd the source of joy;
 The grand tribunal rais'd; assign'd the bounds
 Of human grief: in few, to close the whole,
 The moral Muse has shadow'd out a sketch,
 Tho' not in form, nor with a RAPHAEL-stroke,
 Of most our weakness needs believe or do,
 In this our land of travel, and of hope,
 For peace on earth, or prospect of the skies.

What then remains?—Much! much! a mighty debt
 To be discharg'd: these thoughts, O Night! are
 thine;

From thee they came, like lovers secret sighs,
 While others slept. So, Cynthia, (poets feign)

In shadows veil'd, soft-sliding from her sphere,
 Her shepherd chear'd: of her enamour'd less,
 Than I of thee.—And art thou still unsung,
 Beneath whose brow, and by whose aid, I sing?
 Immortal Silence!—Where shall I begin?
 Where end? or how steal music from the spheres,
 To sooth their goddess?

O majestic Night!
 Nature's great ancestor! Day's elder-born!
 And fated to survive the transient sun!
 By mortals, and immortals, seen with awe!
 A starry crown thy raven brow adorns,
 An azure zone, thy waist: clouds, in Heav'n's loom
 Wrought thro' varieties of shape and shade,
 In ample folds of drapery divine,
 Thy flowing mantle form, and, Heav'n throughout,
 Voluminously pour thy pompous train.
 Thy gloomy grandeurs (Nature's most august,
 Inspiring aspect!) claim a grateful verse;
 And, like a fable curtain starr'd with gold,
 Drawn o'er my labours past, shall close the scene.

And what, O man! so worthy to be sung?
 What more prepares us for the songs of Heav'n?
 Creation of archangels is the theme!
 What, to be sung, so needful? What so well
 Celestial joys prepare us to sustain?
 The soul of man, His face design'd to see,
 Who gave these wonders to be seen by man,
 Has here a previous scene of objects great,
 On which to dwell; to stretch to that expanse
 Of thought; to rise to that exalted height

Of admiration ; to contract that awe,
 And give her whole capacities that strength,
 Which best may qualify for final joy.
 The more our spirits are enlarg'd on earth,
 The deeper draught shall they receive of Heav'n.

[bliss;

Heav'n's KING ! whose face unveil'd consummates
 Redundant bliss ! which fills that mighty void,
 The whole creation leaves in human hearts !
 THOU, who didst touch the lip of JESSE's son,
 Wrapt in sweet contemplation of these fires,
 And set his harp in concert with the spheres !
 While of Thy works material the supreme
 I dare attempt, assist my daring song :
 Loose me from earth's inclosure ; from the sun's
 Contracted circle set my heart at large ;
 Eliminate my spirit ; give it range
 Through provinces of thought yet unexplor'd ;
 Teach me, by this stupendous scaffolding,
 Creation's golden steps, to climb to THEE.
 Teach me with Art great Nature to controul,
 And spread a lustre o'er the shades of Night.
 Feel I Thy kind assent ? and shall the sun
 Be seen at midnight, rising in my song ?

LORENZO, come, and warm thee : thou whose heart,
 Whose little heart is moor'd within a nook
 Of this obscure terrestrial, anchor weigh.
 Another ocean calls, a nobler port ;
 I am thy pilot ; I thy prosp'rous gale.
 Gainful thy voyage through yon azure main ;
 Main, without tempest, pirate, rock, or shore ;
 And whence thou may'st import eternal wealth ;

And leave to beggar'd minds the pearl and gold.
Thy travels dost thou boast o'er foreign realms?
Thou stranger to the world! thy tour begin;
Thy tour through Nature's universal orb.
Nature delineates her whole chart at large,
On soaring souls, that sail among the spheres;
And man how purblind, if unknown the whole!
Who circles spacious earth, then travels here,
Shall own, he never was from home before!
Come, my * PROMETHEUS, from thy pointed rock
Of false ambition, if unchain'd, we'll mount:
We'll, innocently, steal celestial fire,
And kindle our devotion at the stars;
A theft, that shall not chain, but set thee free.

Above our atmosphere's intestine wars,
Rain's fountain-head, the magazine of hail;
Above the northern nests of feather'd snows,
The brew of thunders, and the flaming forge
That forms the crooked lightning; 'bove the caves
Where infant tempests wait their growing wings,
And tune their tender voices to that roar,
Which soon, perhaps, shall shake a guilty world:
Above misconstru'd omens of the sky,
Far travell'd comet's calculated blaze,
E lance thy thought, and think of more than man.
Thy soul, till now, contracted, wither'd, shrunk,
Blighted by blasts of earth's unwholesome air,
Will blossom here; spread all her faculties
To these bright ardors; ev'ry pow'r unfold,
And rise into sublimities of thought.
Stars teach, as well as shine. At Nature's birth,

* Night the Eighth.

Thus their commission ran—"Be kind to man."
Where art thou, poor benighted traveller?
The stars will light thee, tho' the moon should fail,
Where art thou, more benighted! more astray!
In ways immoral? The stars call thee back;
And, if obey'd their counsel, set thee right.

This prospect vast, what is it?—Weigh'd aright,
'Tis Nature's system of divinity,
And ev'ry student of the Night inspires.
'Tis elder scripture, writ by God's own hand;
Scripture authentic! uncorrupt by man.
LORENZO, with my radius (the rich gift
Of thought nocturnal!) I'll point out to thee
Its various lessons; some that may surprise
An un-adept in mysteries of Night;
Little, perhaps, expected in her school,
Nor thought to grow on planet, or on star.
Bulls, lions, scorpions, monsters, here we feign;
Ourselves more monstrous, not to see what here
Exists indeed—a lecture to mankind.

What read we here?—Th' existence of a God?—
Yes; and of other beings, man above;
Natives of æther! sons of higher climes!
And, what may move LORENZO's wonder more,
Eternity is written in the skies,
And whose eternity?—LORENZO, thine;
Mankind's eternity. Nor Faith alone;
Virtue grows here; here springs the sov'reign cure
Of almost ev'ry-vice; but chiefly thine;
Wrath, pride, ambition, and impure desire.

LORENZO, thou canst wake at midnight too,
Tho' not on morals bent: ambition, pleasure!
Those tyrants I for thee * so lately fought,
Afford their harra's'd slaves but slender rest.
Thou, to whom midnight is immoral noon,
And the sun's noon-tide blaze, prime dawn of day;
Not by thy climate, but capricious crime,
Commencing one of our Antipodes!
In thy nocturnal rove, one moment halt,
'Twixt stage and stage, of riot and cabal;
And lift thine eye (if bold an eye to lift,
If bold to meet the face of injur'd Heav'n)
To yonder stars: for other ends they shine,
Than to light revellers from shame to shame,
And, thus, be made accomplices in guilt.

Why from yon arch, that infinite of space,
With infinite of lucid orbs replete,
Which set the living firmament on fire,
At the first glance, in such an overwhelm
Of wonderful, on man's astonish'd sight
Rushes Omnipotence?—To curb our pride;
Our reason rouse, and lead it to that Pow'r,
Whose love lets down these silver chains of light,
To draw up man's ambition to Himself,
And bind our chaste affections to His throne.
Thus the three virtues least alive on earth,
And welcom'd on heav'n's coast with most applause,
An humble, pure, and heav'nly minded heart,
Are here inspir'd:—and canst thou gaze too long?

Nor stands thy wrath depriv'd of its reproof,
Or un-upbraided by this radiant choir.

* Night the Eighth.

The planets of each system represent
Kind neighbours; mutual amity prevails;
Sweet interchange of rays, receiv'd, return'd;
Enlight'ning, and enlighten'd! All, at once,
Attracting, and attracted! Patriot-like,
None sins against the welfare of the whole;
But their reciprocal, unselfish aid,
Affords an emblem of milennial love.
Nothing in nature, much less conscious being,
Was e'er created solely for itself:
Thus man his sov'reign duty learns in this
Material picture of benevolence.

And know, of all our supercilious race,
Thou most inflammable! thou wasp of men!
Man's angry heart, inspected, would be found
As rightly set, as are the starry spheres;
'Tis Nature's structure, broke by stubborn will,
Breeds all that uncelestial discord there.
Wilt thou not feel the bias Nature gave?
Canst thou descend from converse with the skies,
And seize thy brother's throat? For what?—a clod?
An inch of earth? The planets cry, "Forbear!"
They chase our double darkness, Nature's gloom;
And (kinder still!) our intellectual night.

And see, Day's amiable sister sends
Her invitation, in the softest rays
Of mitigated lustre; courts thy sight,
Which suffers from her tyrant-brother's blaze.
Night grants thee the full freedom of the skies,
Nor rudely reprimands thy lifted eye;
With gain, and joy, she bribes thee to be wise,

Night opes the noblest scenes, and sheds an awe,
Which gives those venerable scenes full weight,
And deep reception, in th' intender'd heart;
While light peeps thro' the darkness, like a spy;
And darkness shews its grandeur by the light.
Nor is the profit greater than the joy,
If human hearts at glorious objects glow,
And admiration can inspire delight.

What speak I more, than I, this moment, feel?
With pleasing stupor first the soul is struck,
(Stupor ordain'd to make her truly wise!)
Then into transport starting from her trance,
With love, and admiration, how she glows!
This gorgeous apparatus! this display!
This ostentation of creative pow'r!
This theatre!—what eye can take it in?
By what divine enchantment was it rais'd,
For minds of the first magnitude to launch
In endless speculation, and adore?
One sun by day, by night ten thousand shine,
And light us deep into the DEITY,
How boundless in magnificence and might!
O what a confluence of ethereal fires,
From urns unnumber'd, down the steep of heav'n,
Streams to a point, and centres in my sight!
Nor tarries there; I feel it at my heart.
My heart at once it humbles, and exalts:
Lays it in dust, and calls it to the skies.
Who sees it unexalted? or unaw'd?
Who sees it, and can stop at what is seen?
Material offspring of Omnipotence!

Inanimate, all-animating birth !
Work worthy Him who made it ! worthy praise !
All praise ! praise more than human ! nor deny'd
Thy praise divine !—But tho' man, drown'd in sleep,
With-holds his homage, not alone I wake :
Bright legions swarm unseen, and sing, unheard
By mortal ear, the glorious Architect,
In this his universal temple, hung
With lustres, with innumerable lights,
That shed religion on the soul ; at once,
The temple, and the preacher ! O how loud
It calls devotion ! genuine growth of Night !

Devotion ! daughter of astronomy !
An undevout astronomer is mad.
True ; all things speak a GOD ; but in the small,
Men trace out Him ; in great, He seizes man ;
Seizes, and elevates, and wraps, and fills
With new inquiries, 'mid associates new.
Tell me, ye stars ! ye planets ! tell me, all
Ye starr'd and planeted inhabitants ! what is it ?
What are these sons of wonder ? Say, proud arch !
(Within those azure palaces they dwell)
Built with divine ambition ! in disdain
Of limit built ! built in the taste of Heav'n !
Vast concave ! ample dome ! wast thou design'd
A meet apartment for the DEITY ?—
Not so ; that thought alone thy state impairs,
The lofty sinks, and shallows thy profound,
And freightens thy diffusive ; dwarfs the whole,
And makes an universe an orrery.

But when I drop mine eye, and look on man,
Thy right regain'd, thy grandeur is restor'd,

O Nature! wide flies off th' expanding round,
 As when whole magazines, at once, are fir'd,
 The smitten air is hollow'd by the blow;
 The vast dislosion dissipates the clouds;
 Shock'd æther's billows dash the distant skies;
 Thus (but far more) the expanding round flies off,
 And leaves a mighty void, a spacious womb,
 Might teem with new creation; re-inflam'd,
 Thy luminaries triumph, and assume
 Divinity themselves. Nor was it strange,
 Matter high-wrought, to such surprising pomp,
 Such godlike glory, stole the style of gods,
 From ages dark, obtuse, and steep'd in sense;
 For, sure, to sense, they truly are divine,
 And half-absolv'd idolatry from guilt;
 Nay, turn'd it into virtue. Such it was
 In those, who put forth all they had of man
 Unlost, to lift their thought, nor mounted higher;
 But, weak of wing, on planets perch'd; and thought
 What was their Highest, must be their Ador'd.

But they, how weak, who could no higher mount?
 And are there, then, LORENZO, those, to whom
 Unseen, and unexistent are the same?
 And if incomprehensible is join'd,
 Who dare pronounce it madness to believe?
 Why has the mighty BUILDER thrown aside
 All measure in His work; stretch'd out His line
 So far, and spread amazement o'er the whole?
 Then (as he took delight in wide extremes)
 Deep in the bosom of his universe,
 Dropp'd down that reas'ning mite, that insect, man,

To crawl, and gaze, and wonder at the scene!—
That man might ne'er presume to plead amazement
For disbelief of wonders in himself.
Shall God be less miraculous, than what
His hand has form'd? shall mysteries descend
From un-mysterious? things more elevate,
Be more familiar? uncreated lie
More obvious than created, to the grasp
Of human thought? The more of wonderful
Is heard in Him, the more we should assent.
Could we conceive Him, God he could not be;
Or He not God, or we could not be men.
A God alone can comprehend a God;
Man's distance how immense! On such a theme,
Know this, LORENZO, (seem it ne'er so strange)
Nothing can satisfy, but what confounds;
Nothing but what astonishes is true.
The scene thou seest attests the truth I sing,
And ev'ry star sheds light upon thy creed.
These stars, this furniture, this coast of Heav'n,
If but reported, thou had'st ne'er believ'd;
But thine eye tells thee, the romance is true.
The grand of Nature is th' Almighty's oath,
In Reason's court to silence Unbelief.

How my mind, op'ning at this scene, imbibes
The moral emanations of the skies,
While nought, perhaps, LORENZO less admires!
Has the great Sov'reign sent ten thousand worlds
To tell us, He resides above them all,
In glory's unapproachable recess?
And dare earth's bold inhabitants deny
The sumptuous, the magnificent embassy

A moment's audience? Turn we, nor will hear
From whom they come, or what they would impart
For man's emolument; sole cause that stoops
Their grandeur to man's eye? LORENZO, rouse;
Let thought, awaken'd, take the lightning's wing,
And glance from east to west, from pole to pole.
Who sees, but is confounded, or convinc'd?
Renounces reason, or a God adores?
Mankind was sent into the world to see:
Sight gives the science needful to their peace;
That obvious science asks small Learning's aid.
Wouldst thou on metaphysic pinions soar?
Or wound thy patience amid logic thorns?
Or travel history's enormous round?
Nature no such hard task enjoins: She gave
A make to man directive of his thought;
A make set upright, pointing to the stars,
As who should say, "Read thy chief lesson there."
Too late to read this manuscript of Heav'n,
When, like a parchment-scroll, shrunk up by flames,
It folds LORENZO's lesson from his sight.

Lesson how various! Not the God alone;
I see his ministers; I see, diffus'd
In radiant orders, essences sublime,
Of various offices, of various plume,
In heav'nly liveries, distinctly clad,
Azure, green, purple, pearl, or downy gold,
Or all commix'd; they stand, with wings outspread,
Lift'ning to catch the Master's least command,
And fly thro' nature, ere the moment ends;
Numbers innumerable!—Well conceiv'd
By Pagan, and by Christian! o'er each sphere

Presides an angel, to direct its course,
And feed, or fan, its flames; or to discharge
Other high trusts unknown. For who can see
Such pomp of matter, and imagine, mind,
For which alone inanimate was made,
More sparingly dispens'd? That nobler son,
Far liker the great Sire!—'Tis thus the skies
Inform us of superiors numberless,
As much, in excellence, above mankind,
As above earth, in magnitude, the spheres.
These, as a cloud of witnesses, hang o'er us;
In a throng'd theatre are all our deeds;
Perhaps a thousand demigods descend
On ev'ry beam we see, to walk with men.
Awful reflection! Strong restraint from ill!

Yet, here, our virtue finds still stronger aid
From these ethereal glories sense surveys.
Something, like magic, strikes from this blue vault,
With just attention is it view'd? We feel
A sudden succour, unimplor'd, unthought;
Nature herself does half the work of man.
Seas, rivers, mountains, forests, desarts, rocks,
The promontory's height, the depth profound
Of subterranean, excavated grotts,
Black-brow'd, and vaulted high, and yawning wide
From Nature's structure, or the scoop of Time:
If ample of dimension, vast of size,
Ev'n these an aggrandizing impulse give;
Of solemn thought enthusiastic heights
Ev'n these infuse.—But what of vast in these?
Nothing;—or we must own the skies forgot.
Much less in art.—Vain Art! thou pigmy pow'r!

How dost thou swell, and strut, with human pride,
To show thy littleness! What childish toys,
Thy wat'ry columns squirted to the clouds!
Thy bason'd rivers, and imprison'd seas!
Thy mountains moulded into forms of men!
Thy hundred-gated capitals! or those
Where three days travel left us much to ride;
Gazing on miracles by mortals wrought,
Arches triumphal, theatres immense,
Or nodding gardens pendent in mid-air!
Or temples proud to meet their gods half-way!
Yet these affect us in no common kind.
What then the force of such superior scenes?
Enter a temple, it will strike an awe:
What awe from this, the DEITY has built!
A good man seen, tho' silent, counsel gives;
The touch'd spectator wishes to be wise:
In a bright mirror his own hands have made,
Here we see something like the face of GOD,
Seems it not then enough to say, LORENZO,
To man abandon'd, "Hast thou seen the skies?"

And yet, so thwarted Nature's kind design
By daring man, he makes her sacred awe
(That guard from ill) his shelter, his temptation
To more than common guilt, and quite inverts
Celestial Art's intent. The trembling stars
See crimes gigantic, stalking thro' the gloom
With front erect, that hide their head by day,
And making night still darker by their deeds.
Slumb'ring in covert, till the shades descend,
Rapine, and murder, link'd, now prowl for prey.

The miser earths his treasure; and the thief,
Watching the mole, half-beggars him ere morn.
Now plots, and foul conspiracies, awake;
And, muffling up their horrors from the moon,
Havock and devastation they prepare,
And kingdoms tott'ring in the field of blood.
Now sons of riot in mid-revel rage.
What shall I do?—suppress it? or proclaim?—
Why sleeps the thunder? Now, LORENZO, now;
His best friend's couch the rank adulterer
Ascends secure; and laughs at gods and men.
Preposterous madmen, void of fear or shame,
Lay their crimes bare to these chaste eyes of Heav'n;
Yet shrink and shudder at a mortal's sight.
Were moon, and stars, for villains only made?
To guide, yet screen them, with tenebrious light?
No; they were made to fashion the sublime
Of human hearts, and wiser make the wise.

Those ends were answer'd once; when mortals liv'd
Of stronger wing, of aquiline ascent,
In theory sublime. O how unlike
Those vermin of the night, this moment fung,
Who crawl on earth, and on her venom feed!
Those ancient sages, human stars! They met
Their brothers of the skies, at midnight hour;
Their counsel ask'd; and, what they ask'd, obey'd.
The Stagyrte, and Plato, he who drank
The poison'd bowl, and he of Tusculum,
With him of Corduba, (immortal names!)
In these unbounded, and Elysian, walks,
An area fit for gods, and godlike men,
They took their nightly round, thro' radiant paths

By seraphs trod; instructed, chiefly, thus,
 To tread in their bright footsteps here below;
 To walk in worth still brighter than the skies,
 There they contracted their contempt of earth;
 Of hopes eternal kindled, there, the fire;
 There, as in near approach, they glow'd, and grew
 (Great visitants!) more intimate with God,
 More worth to men, more joyous to themselves,
 Thro' various virtues, they, with ardour, ran
 The zodiac of their learn'd, illustrious, lives.

In Christian hearts, O for a Pagan zeal!
 A needful, but opprobrious pray'r! As much
 Our ardour less, as greater is our light.
 How monstrous this in morals! Scarce more strange
 Would this phenomenon in nature strike,
 A sun, that froze us, or a star, that warm'd.

What taught these heroes of the moral world?
 To these thou giv'st thy praise, give credit too.
 These doctors ne'er were pension'd to deceive thee;
 And Pagan tutors are thy taste.—They taught,
 That, narrow views betray to misery:
 That, wise it is to comprehend the whole:
 That, Virtue rose from Nature; ponder'd well,
 The single base of Virtue built to heav'n:
 That, God and Nature our attention claim:
 That, Nature is the glass reflecting God,
 As, by the sea, reflected is the sun,
 Too glorious to be gaz'd on in his sphere:
 That, mind immortal loves immortal aims:
 That, boundless mind affects a boundless space:
 That, vast surveys, and the sublime of things,

The soul assimilate, and make her great :
That, therefore, Heav'n her glories, as a fund
Of inspiration, thus spreads out to man.
Such are their doctrines ; such the night inspir'd.

And what more true ? What truth of greater weight ?
The soul of man was made to walk the skies ;
Delightful outlet of her prison here !
There, disincumber'd from her chains, the ties
Of toys terrestrial, she can rove at large ;
There, freely can respire, dilate, extend,
In full proportion let loose all her pow'rs ;
And, undeluded, grasp at something great.
Nor, as a stranger, does she wander there ;
But, wonderful herself, thro' wonders strays ;
Contemplating their grandeur, finds her own ;
Dives deep in their œconomy divine,¹
Sits high in judgment on their various laws,
And, like a master, judges not amiss.
Hence greatly pleas'd, and justly proud, the soul
Grows conscious of her birth celestial ; breathes
More life, more vigour, in her native air ;
And feels herself at home among the stars ,
And, feeling, emulates her country's praise.

What call we, then, the firmament, LORENZO ?
As earth the body, since, the skies sustain
The soul with food, that gives immortal life,
Call it, The noble pasture of the mind ;
Which there expatiates, strengthens, and exults,
And riots through the luxuries of thought.
Call it, The garden of the DEITY,
Blossom'd with stars, redundant in the growth

Of fruit ambrosial ; moral fruit to man.
 Call it, The breast-plate of the true High-priest,
 Ardent with gems oracular, that give,
 In points of highest moment, right response ;
 And ill-neglected, if we prize our peace.

Thus, have we found a true astrology ;
 Thus, have we found a new, and noble sense,
 In which alone stars govern human fates.
 O that the stars (as some have feign'd) let fall
 Bloodshed, and havock, on embattled realms,
 And rescu'd monarchs from so black a guilt !
 Bourbon ! this wish how gen'rous in a foe !
 Wouldst thou be great, wouldst thou become a god,
 And stick thy deathless name among the stars,
 For mighty conquests on a needle's point ?
 Instead of forging chains for foreigners,
 Bastile thy tutor. Grandeur all thy aim ?
 As yet thou know'st not what it is : how great,
 How glorious, then, appears the mind of man,
 When in it all the stars, and planets, roll !
 And what it seems, it is : great objects make
 Great minds, enlarging as their views enlarge ;
 Those still more godlike, as these more divine.

And more divine than these, thou canst not see.
 Dazzled, o'erpow'r'd with the delicious draught
 Of miscellaneous splendours, how I reel
 From thought to thought, inebriate, without end !
 An Eden this ! a Paradise unlost !
 I meet the DEITY in ev'ry view,
 And tremble at my nakedness before Him !
 O that I could but reach the tree of life !

For here it grows unguarded from our taste;
No flaming sword denies our entrance here:
Would man but gather, he might live for ever.

LORENZO, much of moral hast thou seen.
Of curious arts art thou more fond? Then mark
The mathematic glories of the skies,
In number, weight, and measure, all ordain'd.
LORENZO's boasted builders, Chance and Fate,
Are left to finish his æreal tow'rs:
Wisdom, and Choice, their well-known characters
Here deep impress; and claim it for their own.
Tho' splendid all, no splendor void of use.
Use rivals Beauty; Art contends with Pow'r;
No wanton waste, amid effuse expence;
The great Oeconomist adjusting all
To prudent pomp, magnificently wise.
How rich the prospect! and for ever new!
And newest to the man that views it most;
For newer still in infinite succeeds.
Then, these aerial racers, O how swift!
How the shaft loiters from the strongest string!
Spirit alone can distance the career.
Orb above orb ascending without end!
Circle in circle, without end, inclos'd!
Wheel within wheel: Ezekiel *, like to thine!
Like thine, it seems a vision, or a dream;
Tho' seen, we labour to believe it true!
What involution! what extent! what swarms
Of worlds, that laugh at earth! immensely great!
Immensely distant from each other's spheres!
What, then, the wondrous space thro' which they roll?

* Ezekiel, x. 9, 10.

At once it quite ingulphs all human thought;
'Tis comprehension's absolute defeat.

Nor think thou see'st a wild disorder here;
Thro' this illustrious chaos to the sight,
Arrangement neat, and chastest order, reign.
The path prescrib'd, inviolably kept,
Upbraids the lawless sallies of mankind.
Worlds, ever thwarting, never interfere;
What knots are ty'd! how soon are they dissolv'd,
And set the seeming married planets free!
They rove for ever, without error rove;
Confusion unconfus'd! Nor less admire
This tumult untumultuous; all on wing!
In motion all! yet what profound repose!
What fervid action, yet no noise! as aw'd
To silence, by the presence of their LORD;
Or hush'd, by His command, in love to man,
And bid let fall soft beams on human rest,
Restless themselves, On yon cærulean plain,
In exultation to their God, and thine,
They dance, they sing eternal jubilee,
Eternal celebration of His praise.
But, since their song arrives not at our ear,
Their dance perplex'd exhibits to the sight
Fair hieroglyphic of His peerless pow'r.
Mark, how the labyrinthian turns they take,
The circle intricate, and mystic maze,
Weave the grand cypher of Omnipotence;
To gods, how great! how legible to man!

Leaves so much wonder greater wonder still?
Where are the pillars that support the skies?

What more than Atlantean shoulder props
Th' incumbent load? What magic, what strange art,
In fluid air these pond'rous orbs sustains?
Who would not think them hung in golden chains?—
And so they are; in the high will of Heav'n,
Which fixes all; makes adamant of air,
Or air of adamant; makes all of nought,
Or nought of all; if such the dread decree.

Imagine from their deep foundations torn
The most gigantic sons of earth, the broad,
And tow'ring Alps, all tost into the sea;
And, light as down, or volatile as air,
Their bulks enormous dancing on the waves,
In time, and measure, exquisite; while all
The winds, in emulation of the spheres,
Tune their sonorous instruments aloft,
The concert swell, and animate the ball.—
Would this appear amazing? What, then, worlds,
In a far thinner element, sustain'd,
And acting the same part, with greater skill,
More rapid movement, and for noblest ends?

More obvious ends to aIs—Are not these stars
The seats majestic, proud imperial thrones,
On which angelic delegates of Heav'n,
At certain periods, as the Sov'REIGN nods,
Discharge high trusts of veng'ance, or of love,
To clothe, in outward grandeur, grand design,
And acts most solemn still more solemnize?

Ye citizens of air! what ardent thanks,
What full effusion of the grateful heart,
Is due from man, indulg'd in such a sight!

A sight so noble ! and a sight so kind !
It drops new truths at ev'ry new survey :
Feels not LORENZO something stir within,
That sweeps away all period ? As these spheres
Measure duration, they no less inspire
The godlike hope of ages without end :
The boundless space thro' which these rovers take
Their restless roam, suggests the sister-thought
Of boundless time. Thus, by kind Nature's skill,
To man unlabour'd, that important guest,
Eternity, finds entrance at the sight ;
And an eternity, for man ordain'd ;
Or these his destin'd midnight-counsellors,
The stars, had never whisper'd it to man.
Nature informs, but ne'er insults her sons.
Could she then kindle the most ardent wish
To disappoint it ?—That is blasphemy.
Thus, of thy creed a second article,
Momentous, as th' existence of a God,
Is found (as I conceive) where rarely sought ;
And thou may'st read thy soul immortal, here.

Here, then, LORENZO, on these glories dwell ;
Nor want the gilt, illuminated roof,
That calls the wretched gay to dark delights.
Assemblies !—this is one divinely bright ;
Here, un-endanger'd in health, wealth, or fame,
Range thro' the fairest, and the Sultan scorn.
He, wise as thou, no crescent holds so fair,
As that, which on his turbant awes a world ;
And thinks the moon is proud to copy him.
Look on her, and gain more than worlds can give
A mind superior to the charms of pow'r.

Thou, muffled in delusions of this life!
Can yonder moon turn ocean in his bed,
From side to side, in constant ebb and flow,
And purify from stench his wat'ry realms?
And fails her moral influence? Wants she pow'r
To turn LORENZO's stubborn tide of thought,
From stagnating on earth's infected shore,
And purge from nuisance his corrupted heart?
Fails her attraction, when it draws to heav'n?
Nay, and to what thou valu'st more, earth's joy?
Minds elevate, and panting for unseen,
And defecate from sense, alone obtain
Full relish of existence undeflower'd,
The life of life, the zest of worldly bliss.
All else on earth amounts—to what? to this;
“Bad to be suffer'd; blessings to be left:”
Earth's richest inventory boasts no more.

Of higher scenes be, then, the call obey'd.
O let me gaze!—Of gazing there's no end.
O let me think!—Thought too is wilder'd here;
In mid-way flight imagination tires;
Yet soon re-prunes her wing to soar anew,
Her point unable to forbear, or gain;
So great the pleasure! so profound the plan!
A banquet, this, where men and angels meet,
Eat the same manna, mingle earth and heav'n.
How distant some of these nocturnal suns!
So distant, (says the sage) 'twere not absurd
To doubt, if beams set out at Nature's birth,
Are yet arriv'd at this so foreign world;
Tho' nothing half so rapid as their flight.
An eye of awe and wonder let me roll,

And roll for ever : who can satiate sight
In such a scene ? in such an ocean wide
Of deep astonishment ? where depth, height, breadth,
Are lost in their extremes ; and where, to count
The thick-sown glories in this field of fire,
Perhaps a seraph's computation fails.
Now go, Ambition ! boast thy boundless might
In conquest, o'er the tenth part of a grain.
And yet, LORENZO calls for miracles,
To give his tott'ring faith a solid base.
Why call for less than is already thine ?
Thou art no novice in theology ;
What is a miracle ?—'Tis a reproach ;
'Tis an implicit satire on mankind ;
And while it satisfies, it censures too.
To common sense, great Nature's course proclaims
A DEITY : when mankind falls asleep,
A miracle is sent ; as an alarm,
To wake the world, and prove Him o'er again,
By recent argument, but not more strong.
Say, which imports more plenitude of pow'r,
Of Nature's laws to fix, or to repeal ?
To make a sun, or stop his mid-career ?
To countermand his orders, and send back
The flaming courier to the frighted east,
Warm'd, and astonish'd, at his ev'ning ray ?
Or bid the moon, as with her journey tir'd,
In Ajalon's soft flow'ry vale repose ?
Great things are these ; still greater, to create.
From ADAM'S bow'r look down thro' the whole train
Of miracles ;—resistless is their pow'r ;
They do not, cannot, more amaze the mind,

Than this, call'd unmiraculous survey,
 If duly weigh'd, if rationally seen,
 If seen with human eyes. The brute, indeed,
 Sees nought but spangles here ; the fool, no more,
 Say'ft thou, " The course of Nature governs all ?"
 The course of Nature is the art of God.
 The miracles thou call'ft for, this attest ;
 For say, could Nature Nature's course controul ?

But miracles apart, who sees Him not,
 Nature's Controuler, Author, Guide, and End ?
 Who turns his eye on Nature's midnight face,
 But must enquire — " What hand behind the scene,
 " What arm almighty, put these wheeling globes
 " In motion, and wound up the vast machine ?
 " Who rounded in his palm these spacious orbs ?
 " Who bowl'd them flaming thro' the dark profound,
 " Num'rous as glitt'ring gems of morning dew,
 " Or sparks from populous cities in a blaze,
 " And set the bosom of Old Night on fire ;
 " Peopled her desert, and made horror smile ?"
 Or, if the military style delights thee,
 (For stars have fought their battles, leagu'd with man)
 " Who marshals this bright host ? enrols their names ?
 " Appoints their post, their marches, and returns,
 " Punctual, at stated periods ? Who disbands
 " These vet'ran troops, their final duty done,
 " If e'er disbanded ?"—He, whose potent word,
 Like the loud trumpet, levy'd first their pow'rs
 In Night's inglorious empire, where they slept
 In beds of darkness ; arm'd them with fierce flames,
 Arrang'd, and disciplin'd, and cloth'd in gold ;
 And call'd them out of chaos to the field,

Where now they war with vice and unbelief.
 O let us join this army ! joining these,
 Will give us hearts intrepid, at that hour,
 When brighter flames shall cut a darker night ;
 When these strong demonstrations of a God
 Shall hide their heads, or tumble from their spheres,
 And one eternal curtain cover all !

Struck at that thought, as new awak'd, I lift
 A more enlighten'd eye, and read the stars,
 To man still more propitious ; and their aid
 (Tho' guiltless of idolatry) implore ;
 Nor longer rob them of their noblest name.
 O ye dividers of my time ! ye bright
 Accountants of my days, and months, and years,
 In your fair kalendar distinctly mark'd !
 Since that authentic, radiant, register,
 Tho' man inspects it not, stands good against him ;
 Since you, and years, roll on, tho' man stands still ;
 Teach me my days to number, and apply
 My trembling heart to wisdom ; now beyond
 All shadow of excuse for fooling on.
 Age smooths our path to prudence ; sweeps aside
 The snares, keen appetite, and passion, spread
 To catch stray souls : and, woe to that grey head,
 Whose folly would undo, what age has done !
 Aid, then, aid, all ye stars !—much rather, THOU,
 Great ARTIST ! Thou ! whose finger set aright
 This exquisite machine, with all its wheels,
 Tho' intervolv'd, exact ; and pointing out,
 Life's rapid, and irrevocable flight,
 With such an index fair, as none can miss,

Who lifts an eye, nor sleeps till it is clos'd.
Open mine eye, dread DEITY ! to read
The tacit doctrine of thy works ; to see
Things as they are, unalter'd, thro' the glass
Of worldly wishes. Time, Eternity !
(Tis these, mismeasur'd, ruin all mankind)
Set them before me ; let me lay them both
In equal scale, and learn their various weight.
Let Time appear a moment, as it is ;
And let Eternity's full orb, at once,
Turn on my soul, and strike it into heav'n.
When shall I see far more than charms me now ?
Gaze on creation's model in Thy breast
Unveil'd, nor wonder at the transcript more ?
When this vile, foreign, dust, which smothers all
That travel earth's deep vale, shall I shake off ?
When shall my soul her incarnation quit,
And, re-adopted to Thy blest embrace,
Obtain her apotheosis in Thee ?

Dost think, LORENZO, this is wand'ring wide !
No ; 'tis directly striking at the mark.
To wake thy dread devotion, was my point ;
And how I bless night's consecrating shades,
Which to a temple turn a universe ;
Fill us with great ideas, full of heav'n,
And antidote the pestilential earth !
In ev'ry storm, that either frowns, or falls,
What an asylum has the soul in pray'r !
And what a fane is this, in which to pray !
And what a God must dwell in such a fane !
O what a Genius must inform the skies !
And is LORENZO's salamander-heart,

Cold and untouch'd, amid these sacred fires!
O ye nocturnal sparks, ye glowing embers,
On heav'n's broad hearth! who burn, or burn no more,
Who blaze, or die, as great JEHOVAH's breath,
Or blows you, or forbears; assist my song;
Pour your whole influence; exercise his heart,
So long possess; and bring him back to man.

And is LORENZO a demurrer still?
Pride in thy parts provokes thee to contest
Truths, which, contested, put thy parts to shame.
Nor shame they more LORENZO's head than heart,
A faithless heart, how despicably small!
Too strait, aught great, or gen'rous, to receive!
Fill'd with an atom! fill'd and foul'd with self!
And self, mistaken! self, that lasts an hour!
Instincts, and passions, of the nobler kind,
Lie suffocated there; or they alone,
Reason apart, would wake high hope; and open,
To ravish'd thought, that intellectual sphere,
Where order, wisdom, goodness, providence,
Their endless miracles of love display,
And promise all the truly great desire.
The mind that would be happy, must be great;
Great in its wishes; great in its surveys.
Extended views a narrow mind extend;
Push out its corrugate, expansive make,
Which, ere long, more than planets shall embrace.
A man of compass makes a man of worth;
Divine contemplate, and become divine.

As man was made for glory, and for bliss,
All littleness is an approach to woe;

Open thy bosom, set thy wishes wide,
And let in manhood; let in happiness;
Admit the boundless theatre of thought,
From nothing, up to God; which makes a man.
Take God from Nature, nothing great is left?
Man's mind is in a pit, and nothing sees;
Man's heart is in a jakes, and loves the mire.
Emerge from thy profound; erect thine eye;
See thy distress! How close art thou besieg'd!
Besieg'd by Nature, the proud sceptic's foe!
Inclos'd by these innumerable worlds,
Sparkling conviction on the darkest mind,
As in a golden net of Providence,
How art thou caught, sure captive of belief?
From this thy blest captivity, what art,
What blasphemy to reason, sets thee free!
This scene is Heav'n's indulgent violence.
Canst thou bear up against this tide of glory?
What is earth, bosom'd in these ambient orbs,
But, faith in God impos'd, and press'd on man?
Dar'st thou still litigate thy desp'rate cause,
Spite of these num'rous awful witnesses,
And doubt the deposition of the skies?
O how laborious is thy way to ruin!

Laborious? 'Tis impracticable quite;
To sink beyond a doubt, in this debate,
With all his weight of wisdom, and of will,
And crime flagitious, I defy a fool.
Some wish they did; but no man disbelieves,
God is a Spirit; Spirit cannot strike
Their gross, material, organs; God by man
As much is seen, as man a God can see,

In these astonishing exploits of pow'r,
 What order, beauty, motion, distance, size!
 Concertion of design, how exquisite!
 How complicate, in their divine police!
 Apt means! great ends! consent to gen'ral good!—
 Each attribute of these material gods,
 So long (and that with specious pleas) ador'd,
 A sep'rate conquest gains o'er rebel thought;
 And leads in triumph the whole mind of man.

LORENZO, this may seem harangue to thee:
 Such all is apt to seem, that thwarts our will.
 And, dost thou, then, demand a simple proof
 Of this great master moral of the skies,
 Unskill'd, or disinclin'd, to read it there?
 Since 'tis the basis, and all drops without it,
 Take it, in one compact, unbroken, chain.
 Such proof insists on an attentive ear;
 'Twill not make one, amid a mob of thoughts,
 And, for thy notice, struggle with the world.
 Retire;—the world shut out;—thy thoughts call
 home!—

Imagination's airy wing repress;—
 Lock up thy senses;—let no passion stir;—
 Wake all to reason;—let her reign alone;—
 Then, in thy soul's deep silence, and the depth
 Of Nature's silence, midnight, thus inquire,
 As I have done; and shall inquire no more.
 In Nature's channel, thus the questions run:

“What am I? and from whence?—I nothing know,
 “But that I am; and, since I am, conclude
 “Something eternal: had there e'er been nought,

- " Nought still had been: eternal there must be.—
 " But what eternal?—Why not human race?
 " And ADAM's ancestors without an end!—
 " That's hard to be conceiv'd; since ev'ry link
 " Of that long-chain'd succession is so frail;
 " Can ev'ry part depend, and not the whole?
 " Yet grant it true; new difficulties rise;
 " I'm still quite out at sea; nor see the shore.
 " Whence earth, and these bright orbs?—eternal too?
 " Grant matter was eternal; still these orbs
 " Would want some other father.—Much design
 " Is seen in all their motions, all their makes:
 " Design implies intelligence, and art;
 " That can't be from themselves—or man; that art
 " Man scarce can comprehend, could man bestow?
 " And nothing greater, yet allow'd, than man.—
 " Who motion, foreign to the smallest grain,
 " Shot through vast masses of enormous weight?
 " Who bid brute matter's restive lump assume
 " Such various forms, and give it wings to fly?
 " Has matter innate motion? Then each atom,
 " Asserting its indisputable right
 " To dance, would form an universe of dust.
 " Has matter none? Then, whence these glorious
 forms,
 " And boundless flights, from shapeless and repos'd?
 " Has matter more than motion? Has it thought,
 " Judgment, and genius? Is it deeply learn'd
 " In mathematics? Has it fram'd such laws,
 " Which, but to guess, a NEWTON made immortal?—
 " If so, how each sage atom laughs at me,
 " Who think a clod inferior to a man!

" If art, to form; and counsel, to conduct;
 " And that with greater far, than human skill,
 " Resides not in each block;—a GODHEAD reigns.—
 " Grant, then, invifible, eternal, Mind;
 " That granted, all is folv'd.—But, granting that,
 " Draw I not o'er me a ftill darker cloud?
 " Grant I not that, which I can ne'er conceive?
 " A being without origin, or end!—
 " Hail, human Liberty! There is no God—
 " Yet, why? On either fcheme that knot fubfifts;
 " Subfift it muft, in GOD, or human race;
 " If in the laft, how many knots befide,
 " Indiffoluble all?—Why choofe it there,
 " Where, chofen, ftill fubfift ten thoufand more?
 " Reject it, where, that chofen, all the reft
 " Difpers'd, leave Reason's whole horizon clear?
 " This is not Reason's dictate: Reason fays,
 " Clofe with the fide where one grain turns the fcale.
 " What vafte preponderance is here! Can Reason
 " With louder voice exclaim—Believe a GOD?
 " And Reason, heard, is the fole mark of man.
 " What things impoffible muft man think true,
 " On any other fyftem? and, how ftrange
 " To difbelieve, through mere credulity!"

If, in this chain, LORENZO finds no flaw,
 Let it for ever bind him to belief.
 And where's the link, in which a flaw he finds?
 And if a GOD there is, that GOD how great!
 How great that pow'r, whose providential care
 Thro' thefe bright orbs dark centres darts a ray!
 Of Nature univerfal threads the whole!

And hangs creation, like a precious gem,
Tho' little, on the footstool of His throne?

That little gem, how large! a weight let fall
From a fix'd star, in ages can it reach
This distant earth? Say then, LORENZO, where,
Where ends this mighty building? Where begin
The suburbs of creation? Where the wall,
Whose battlements look o'er into the vale
Of non-existence? Nothing's strange abode!
Say at what point of space JEHOVAH dropp'd
His slacken'd line, and laid his balance by;
Weigh'd worlds, and measur'd infinite, no more!
Where, rears his terminating pillar high
Its extra-mundane head? and says, to gods,
In characters illustrious as the sun,

*I stand, the plan's proud period; I pronounce
The work accomplish'd; the creation clos'd;
Shout, all ye gods! Nor shout, ye gods, alone;
Of all that lives, or, if devoid of life,
That rests, or rolls; ye heights, and depths, resound!
Resound! resound! ye depths, and heights, resound!*

Hard are these questions!—Answer harder still.
Is this the sole exploit, the single birth,
The solitary son, of Pow'r Divine?
Or has th' Almighty Father, with a breath,
Impregnated the womb of distant space?
Has He not bid, in various provinces,
Brother-creations the dark bowels burst
Of night primæval; barren, now, no more?
And He the central sun, transpiercing all

Those giant-generations, which disport,
 And dance, as motes, in his meridian ray;
 That ray withdrawn, benighted, or absorb'd,
 In that abyfs of horror, whence they sprung;
 While chaos triumphs repossess'd of all
 Rival creation ravish'd from his throne?
 Chaos! of Nature, both the womb and grave!

Think'ft thou my scheme, LORENZO, spreads too
 Is this extravagant?—No; this is just; [wide?
 Just in conjecture, tho' 'twere false in fact.
 If 'tis an error, 'tis an error sprung
 From noble root, high thought of the Most High.
 But wherefore error? Who can prove it such?
 He that can set Omnipotence a bound.
 Can man conceive beyond what God can do?
 Nothing, but quite impossible, is hard.
 He summons into being, with like ease,
 A whole creation, and a single grain.
 Speaks he the word? a thousand worlds are born!
 A thousand worlds? There's space for millions more!
 And in what space can his great fiat fail?
 Condemn me not, cold critic! but indulge
 The warm imagination: why condemn?
 Why not indulge such thoughts, as swell our hearts
 With fuller admiration of that Pow'r,
 Who gives our hearts with such high thoughts to swell?
 Why not indulge in His augmented praise?
 Darts not His glory a still brighter ray,
 The less is left to chaos, and the realms
 Of hideous Night, where fancy strays aghast;
 And tho' most talkative, makes no report?

Still seems my thought enormous? Think again—
 Experience 'self shall aid thy lame belief.
 Glasses (that revelation to the sight!)
 Have they not led us deep in the disclose
 Of fine-spun Nature, exquisitely small;
 And, tho' demonstrated, still ill-conceiv'd?
 If, then, on the reverse, the mind would mount
 In magnitude, what mind can mount too far,
 To keep the balance, and creation poise?
 Defect alone can err on such a theme:
 What is too great, if we the Cause survey?
 Stupendous ARCHITECT! Thou, Thou, art all!
 My soul flies up and down in thoughts of Thee,
 And finds herself but at the centre still!
 I AM, Thy name! existence, all Thine own!
 Creation's nothing; flatter'd much, if styl'd,
 "The thin, the fleeting atmosphere of GOD."

O for the voice—of what?—of whom?—What
 Can answer to my wants, in such ascent, [voice
 As dares to deem one universe too small?
 Tell me, LORENZO, (for now fancy glows,
 Fir'd in the vortex of Almighty Pow'r)
 Is not this home-creation, in the map,
 Of universal Nature, as a speck,
 Like fair Britannia in our little ball!
 Exceeding fair, and glorious, for its size,
 But, elsewhere, far out-measur'd, far out-shone?
 In fancy (for the fact beyond us lies)
 Canst thou not figure it, an isle, almost
 Too small for notice, in the vast of being;
 Sever'd, by mighty seas of unbuilt space,
 From other realms; from ampler continents

Of higher life, where nobler natives dwell ;
Less northern, less remote from DEITY,
Glowing beneath the line of the SUPREME ;
Where souls in excellence make haste, put forth
Luxuriant growths ; nor the late autumn wait
Of human worth, but ripen soon to gods ?

Yet why drown fancy in such depths as these ?
Return, presumptuous rover ! and confess
The bounds of man ; nor blame them, as too small.
Enjoy we not full scope in what is seen ?
Full ample the dominions of the Sun !
Full glorious to behold ! how far, how wide !
The matchless monarch, from his flaming throne,
Lavish of lustre, throws his beams about him,
Farther, and faster, than a thought can fly,
And feeds his planets with eternal fires !
This Heliopolis, by greater far
Than the proud tyrant of the Nile, was built ;
And He alone, who built it, can destroy.
Beyond this city, why strays human thought ?
One Wonderful, enough for man to know !
One Infinite, enough for man to range !
One Firmament, enough for man to read !
O what voluminous instruction here !
What page of wisdom is deny'd him ? None ;
If learning his chief lesson makes him wise.
Nor is instruction, here, our only gain ;
There dwells a noble pathos in the skies,
Which warms our passions, proselytes our hearts,
How eloquently shines the glowing pole !
With what authority it gives its charge,
Remonstrating great truths in style sublime,

Tho' silent, loud! heard, earth around; above
 The planets heard; and not unheard in hell;
 Hell has her wonder, tho' too proud to praise,
 Is earth, then, more infernal? Has she those
 Who neither praise (LORENZO) nor admire?

LORENZO's admiration, pre-engag'd,
 Ne'er ask'd the moon one question; never held
 Least correspondence with a single star;
 Ne'er rear'd an altar to the queen of heav'n
 Walking in brightness; or her train ador'd.
 Their sublunary rivals have long since
 Engross'd his whole devotion; stars malign,
 Which made their fond astronomer run mad;
 Darken his intellect, corrupt his heart;
 Cause him to sacrifice his fame and peace
 To momentary madness, call'd Delight.
 Idolater, more gross than ever kiss'd
 The lifted hand to Luna, or pour'd out
 The blood to Jove! O THOU, to whom belongs
 All sacrifice! O Thou, great Jove unfeign'd!
 Divine Instructor! Thy first volume, this,
 For man's perusal; all in capitals!
 In moon and stars (Heav'n's golden alphabet!)
 Emblaz'd to seize the sight; who runs, may read;
 Who reads, can understand. 'Tis unconfin'd
 To Christian land, or Jewry; fairly writ,
 In language universal, to mankind:
 A language, lofty to the learn'd, yet plain
 To those that feed the flock, or guide the plough,
 Or, from its husk, strike out the bounding grain;
 A language, worthy the great mind that speaks!
 Preface, and comment, to the sacred page!

Which oft refers its reader to the skies,
As pre-supposing his first lesson there ;
And Scripture-self a fragment, that unread.
Stupendous book of wisdom, to the wise !
Stupendous book ! and open'd, Night, by thee !

By thee much open'd, I confess, O Night !
Yet more I wish ; but how shall I prevail ?
Say, gentle Night ! whose modest maiden beams
Give us a new creation, and present
The world's great picture, soften'd to the sight ;
Nay, kinder far, far more indulgent still,
Say, Thou, whose mild dominion's silver key
Unlocks our hemisphere, and sets to view
Worlds beyond number ; worlds conceal'd by day,
Behind the proud and envious star of noon !
Canst thou not draw a deeper scene ?—and shew
The mighty Potentate, to whom belong
These rich regalia, pompously display'd,
To kindle that high hope ? Like him of Uz *,
I gaze around ; I search on ev'ry side—
O for a glimpse of HIM my soul adores !
As the chas'd hart, amid the desert waste,
Pants for the living stream, for Him who made her ;
So pants the thirsty soul, amid the blank
Of sublunary joys. Say, goddess, where ?
Where blazes his bright court ? Where burns His
throne ?
Thou know'st ; for thou art near Him ; by thee, round
His grand pavilion, sacred Fame reports
The fable curtain drawn. If not, can none
Of thy fair daughter-train, so swift of wing,
Who travel far, discover where He dwells ?

* Job.

A star His dwelling pointed out, below.
Ye PLEIADES! ARCTURUS! MAZAROTH!
And thou ORION! of still keener eye!
Say ye, who guide the wilder'd in the waves,
And bring them out of tempest into port!
On which hand must I bend my course to find Him?
These courtiers keep the secret of their KING;
I wake whole nights, in vain, to steal it from them.

I wake; and, waking, climb Night's radiant scale,
From sphere to sphere; the steps by Nature set
For man's ascent; at once to tempt, and aid;
To tempt his eye, and aid his tow'ring thought;
'Till it arrives at the great goal of all.

In ardent Contemplation's rapid car,
From earth, as from my barrier, I set out.
How swift I mount! Diminish'd earth recedes;
I pass the moon; and, from her farther side,
Pierce heav'n's blue curtain; strike into remote;
Where, with his lifted tube, the subtle sage
His artificial airy journey takes,
And to celestial lengthens human sight.
I pause at ev'ry planet on my road,
And ask for HIM, who gives their orbs to roll,
Their foreheads fair to shine. From Saturn's ring,
In which, of earths, an army might be lost,
With the bold comet, take my bolder flight,
Amid those sov'reign glories of the skies,
Of independent, native lustre proud;
The souls of systems! and the lords of life,
Thro' their wide empires!—What behold I now?
A wilderness of wonders burning round;

Where larger suns inhabit higher spheres;
 Perhaps the villas of descending gods!
 Nor halt I here: my toil is but begun;
 'Tis but the threshold of the DEITY;
 Or, far beneath it, I am grov'ling still.
 Nor is it strange; I built on a mistake!
 The grandeur of His works, whence folly fought
 For aid, to reason sets His glory higher;
 Who built thus high for worms, (mere worms to Him)
 O where, LORENZO! must the Builder dwell?

Pause, then; and, for a moment, here respire—
 If human thought can keep its station here.
 Where am I?—where is earth?—nay, where art thou,
 O sun?—Is the sun turn'd recluse?—And are
 His boasted expeditions short to mine?
 To mine, how short! On Nature's Alps I stand,
 And see a thousand firmaments beneath!
 A thousand systems, as a thousand grains!
 So much a stranger, and so late arriv'd,
 How can man's curious spirit not enquire,
 What are the natives of this world sublime,
 Of this so foreign, un-terrestrial sphere,
 Where mortal, untranslated, never-stray'd?

“ O ye, as distant from my little home,
 “ As swiftest sun-beams in an age can fly!
 “ Far from my native element I roam,
 “ In quest of new, and wonderful, to man!
 “ What province this, of His immense domain,
 “ Whom all obey? Or mortals here, or gods?
 “ Ye bord'ers on the coast of bliss! what are you?
 “ A colony from Heav'n? or, only rais'd,

T t

“ By frequent visit from Heav’n’s neighb’ring realms,
“ To secondary gods, and half-divine?—
“ Whate’er your nature, this is past dispute,
“ Far other life you live; far other tongue
“ You talk; far other thought, perhaps, you think,
“ Than man. How various are the works of God!
“ But say, What thought? Is Reason here enthron’d,
“ And absolute? or Sense in arms against her?
“ Have you two lights? or need you no reveal’d?
“ Enjoy your happy realms their golden age?
“ And had your Eden an abstemious EVE?
“ Our EVE’s fair daughters prove their pedigree,
“ And ask their ADAMS—“ Who would not be wise?”
“ Or, if your mother fell, are you redeem’d?
“ And if redeem’d—is your REDEEMER scorn’d?
“ Is this your final residence? If not,
“ Change you your scene, translated? or by death?
“ And if by death; what death? Know your disease?
“ Or horrid war?—With war, this fatal hour,
“ Europa groans, (so call we a small field,
“ Where kings run mad.) In our world, Death
“ Intemperance to do the work of age; [deputes
“ And, hanging up the quiver Nature gave him,
“ As slow of execution, for dispatch
“ Sends forth imperial butchers; bids them slay
“ Their sheep, (the silly sheep they fleec’d before)
“ And tofs him twice ten thousand at a meal.
“ Sit all your executioners on thrones?
“ With you, can rage for plunder make a god?
“ And bloodshed wash out ev’ry other stain?—
“ But you, perhaps, can’t bleed: from matter gross
“ Your spirits clean, are delicately clad
“ In fine-spun æther; privileg’d to soar,

“ Unloaded, uninfected : how unlike
“ The lot of man ! How few of human race
“ By their own mud unmurder'd ! How we wage
“ Self-war eternal !—Is your painful day
“ Of hardy conflict o'er ? or, are you still
“ Raw candidates at school ? and have you those
“ Who disaffect reversions, as with us ?—
“ But what are we ? You never heard of man,
“ Or earth, the bedlam of the universe !
“ Where reason (undiseas'd with you) runs mad,
“ And nurses Folly's children, as her own ;
“ Fond of the foulest. In the sacred mount
“ Of Holiness, where Reason is pronounc'd
“ Infallible ; and thunders, like a god ;
“ Ev'n there, by saints, the dæmons are outdone :
“ What these think wrong, our saints refine to right ;
“ And kindly teach dull Hell her own black arts :
“ Satan, instructed, o'er their moral smile.—
“ But this, how strange to you, who know not man !
“ Has the least rumour of our race arriv'd ?
“ Call'd here Elijah, in his flaming car ?
“ Pass'd by you the good Enoch, on his road
“ To those fair fields, whence Lucifer was hurl'd ;
“ Who brush'd, perhaps, your sphere, in his descent,
“ Stain'd your pure crystal æther, or let fall
“ A short eclipse from his portentous shade ?
“ O ! that the fiend had lodg'd on some broad orb
“ Athwart his way ; nor reach'd his present home,
“ Then blacken'd earth with footsteps foul'd in hell ;
“ Nor wash'd in ocean, as from Rome he pass'd
“ To Britain's isle ; too, too conspicuous there !”

But this is all digression. Where is He,
That o'er Heav'n's battlements the felon hurl'd
To groans, and chains, and darkness? Where is He,
Who sees creation's summit in a vale?
He, whom, while man is man, he can't but seek;
And, if he finds, commences more than man?
O for a telescope His throne to reach!
Tell me, ye learn'd on earth! or blest above!
Ye searching, ye Newtonian angels! tell,
Where your great Master's orb? his planets, where?
Those conscious satellites, those morning-stars,
First-born of DEITY! from central love,
By veneration most profound, thrown off;
By sweet attraction, no less strongly drawn;
Aw'd, and yet raptur'd; raptur'd, yet serene;
Past thought, illustrious, but with borrow'd beams;
In still approaching circles, still remote,
Revolving round the sun's eternal Sire?
Or sent, in lines direct, on embassies
To nations—in what latitude?—Beyond
Terrestrial thought's horizon!—And on what
High errands sent?—Here human effort ends;
And leaves me still a stranger to His throne.

Full well it might! I quite mistook my road;
Born in an age, more curious than devout;
More fond to fix the place of heav'n, or hell,
Than studious this to shun, or that secure.
'Tis not the curious, but the pious path,
That leads me to my point. LORENZO, know,
Without or star, or angel, for their guide,
Who worship God, shall find him. Humble Love,
And not proud Reason, keeps the door of Heav'n;

Love finds admission, where proud Science fails.

Man's science is the culture of his heart ;
And not to lose his plummet in the depths
Of Nature, or the more profound of God.

Either to know, is an attempt that sets
The wisest on a level with the fool.

To fathom Nature (ill attempted here !)
Past doubt, is deep philosophy above ;
Higher degrees in bliss archangels take,
As deeper learn'd ; the deepest, learning still.

For what a thunder of Omnipotence
(So might I dare to speak) is seen in all !
In man ! in earth ! in more amazing skies !
Teaching this lesson, Pride is loath to learn—
“ Not deeply to discern, not much to know,
“ Mankind was born to wonder and adore.”

And is there cause for higher wonder still,
Than that which struck us from our past surveys ?
Yes ; and for deeper adoration too.

From my late airy travel unconfin'd,
Have I learn'd nothing ?—Yes, LORENZO, this :
Each of these stars is a religious house ;

I saw their altars smoke, their incense rise,
And heard hosannas ring through every sphere,
A seminary fraught with future gods.

Nature, all o'er, is consecrated ground,
Teeming with growths immortal and divine.

The great Proprietor's all-bounteous hand
Leaves nothing waste ; but sows these fiery fields
With seeds of reason, which to virtues rise .

Beneath His genial ray ; and, if escap'd
The pestilential blasts of stubborn will,
When grown mature, are gather'd for the skies ;

And is devotion thought too much on earth,
When beings, so superior, homage boast,
And triumph in prostrations to THE THRONE?

But wherefore more of planets, or of stars?
Ethereal journeys, and, discover'd there,
Ten thousand worlds, ten thousand ways devout?
All nature sending incense to The Throne,
Except the bold LORENZOS of our sphere?
Op'ning the solemn sources of my soul,
Since I have pour'd, like feign'd Eridanus,
My flowing numbers o'er the flaming skies;
Not see, of fancy, or of fact, what more
Invites the Muse—here turn we, and review
Our past nocturnal landscape wide;—then, say,
Say, then, LORENZO, with what burst of heart,
The whole, at once, revolving in his thought,
Must man exclaim, adoring, and aghast?
“ O what a root! O what a branch is here!
“ O what a Father! what a family!
“ Worlds! systems! and creations!—and creations,
“ In one agglomerated cluster, hung.
“ Great VINE! on Thee, on Thee the cluster hangs;
“ The filial cluster! infinitely spread
“ In glowing globes, with various being fraught;
“ And drinks (nectareous draught!) immortal life.
“ Or, shall I say, (for who can say enough?)
“ A constellation of ten thousand gems,
“ (And, O! of what dimension! of what weight!)
“ Set in one signet, flames on the right hand
“ Of Majesty Divine! the blazing seal,
“ That deeply stamps, on all created mind,
“ Indelible, His sov'reign attributes,

" Omnipotence, and Love! That, passing bound;
 " And this, surpassing that. Nor stop we here,
 " For want of pow'r in God, but thought in man.
 " Ev'n this acknowledg'd, leaves us still in debt:
 " If greater aught, that greater all is Thine,
 " Dread SIRE!—Accept this miniature of Thee;
 " And pardon an attempt from mortal thought,
 " In which archangels might have fail'd, unblam'd."

How such ideas of th' Almighty's pow'r,
 And such ideas of th' Almighty's plan,
 (Ideas not absurd) distend the thought
 Of feeble mortals! Nor of them alone!
 The fulness of the DEITY breaks forth
 In inconceivables to men, and gods.
 Think, then; O think! nor ever drop the thought,
 How low must man descend, when gods adore!—
 Have I not, then, accomplish'd my proud boast?
 Did I not tell thee, " We would mount, LORENZO,
 " And kindle our devotion at the stars?"

And have I fail'd? and did I flatter thee?
 And art all adamant? and dost confute
 All urg'd, with one irrefragable smile?
 LORENZO, mirth, how miserable here!
 Swear by the stars, by Him who made them, swear,
 Thy heart, henceforth, shall be as pure as they:
 Then thou, like them, shalt shine; like them, shalt
 From low to lofty; from obscure to bright; [rise
 By due gradation, Nature's sacred law.
 The stars, from whence?—Ask Chaos—he can tell.
 These bright temptations to idolatry,
 From darkness and confusion, took their birth;

Sons of deformity! From fluid dregs
Tartarean, first they rose to masses rude;
And, then, to spheres opaque; then dimly shone;
Then brighten'd; then blaz'd out in perfect day.
Nature delights in progress; in advance
From worse to better: but, when minds ascend,
Progress, in part, depends upon themselves.
Heav'n aids exertion; greater makes the great;
The voluntary little lessens more.
O be a man! and thou shalt be a god!
And half self-made!—Ambition, how divine!

O thou, ambitious of disgrace alone!
Still undevout? unkindled?—Tho' high-taught,
School'd by the Skies, and pupil of the stars;
Rank coward to the fashionable world!
Art thou ashamed to bend thy knee to Heav'n?
Curst fume of pride, exhal'd from deepest hell!
Pride in religion, is man's highest praise.
Bent on destruction! and in love with death!
Not all these luminaries, quench'd at once,
Were half so sad, as one benighted mind,
Which gropes for happiness, and meets despair.

How, like a widow in her weeds, the Night,
Amid her glimm'ring tapers, silent sits;
How sorrowful, how desolate, she weeps
Perpetual dews, and saddens Nature's scene!
A scene more sad sin makes the darken'd soul,
All comfort kills, nor leaves one spark alive.

Tho' blind of heart, still open is thine eye:
Why such magnificence in all thou seest?

Of matter's grandeur, know, one end is this,
 To tell the rational, who gazes on it—
 " 'Tho that immensely great, still greater he,
 " Whose breast, capacious, can embrace, and lodge,
 " Unburden'd, Nature's universal scheme;
 " Can grasp creation with a single thought;
 " Creation grasp; and not exclude its Sire."—
 To tell him farther—" It behoves him much
 " To guard th' important, yet depending, fate
 " Of being, brighter than a thousand suns:
 " One single ray of thought outshines them all."—
 And if man hears obedient, soon he'll soar
 Superior heights, and on his purple wing,
 His purple wing be-drop'd with eyes of gold;
 Rising, where thought is now deny'd to rise,
 Look down triumphant on these dazzling spheres.

Why then persist?—No mortal ever liv'd,
 But, dying, he pronounc'd (when words are true!)
 The whole that charms thee, absolutely vain;
 Vain, and far worse!—Think thou, with dying men;
 O condescend to think as angels think!
 O tolerate a chance for happiness!
 Our nature such, ill choice insures ill fate;
 And hell had been, tho' there had been no God.
 Dost thou not know, my new astronomer!
 Earth, turning from the sun, brings night to man?
 Man, turning from his God, brings endless night;
 Where thou canst read no morals, find no friend,
 Amend no manners, and expect no peace.
 How deep the darkness! and the groan, how loud!
 And far, how far from lambent are the flames!
 Such is LORENZO's purchase! such his praise!

The proud, the politic, LORENZO's praise!
 Tho' in his ear, and levell'd at his heart,
 I've half read o'er the volume of the skies.

For think not thou hast heard all this from me;
 My song but echoes what great Nature speaks.
 What has she spoken? Thus the goddess spoke,
 Thus speaks for ever:—"Place at Nature's head
 "A Sov'reign, which o'er all things rolls his eye,
 "Extends his wing, promulgates his commands,
 "But, above all, diffuses endless good:
 "To whom, for sure redress, the wrong'd may fly;
 "The vile, for mercy; and the pain'd for peace:
 "By whom the various tenants of those spheres,
 "Diversify'd in fortunes, place, and pow'rs,
 "Rais'd in enjoyment, as in worth they rise,
 "Arrive at length (if worthy such approach)
 "At that blest fountain-head, from which they
 stream;
 "Where conflict past redoubles present joy;
 "And present joy looks forward on increase;
 "And that, on more; no period! ev'ry step
 "A double boon! a promise, and a bliss."
 How easy fits this scheme on human hearts!
 It suits their make; it sooths their vast desires;
 Passion is pleas'd; and Reason asks no more;
 'Tis rational! 'tis great!—But what is thine?
 It darkens! shocks! excruciates! and confounds!
 Leaves us quite naked, both of help and hope,
 Sinking from bad to worse; few years, the sport
 Of Fortune; then, the morsel of Despair.

Say, then, LORENZO, (for thou know'st it well)
 What's vice?—Mere want of compass in our thought.

Religion, what?—The proof of common-sense;
 How art thou whooted, where the least prevails!
 Is it my fault, if these truths call thee fool?
 And thou shalt never be miscall'd by me.
 Can neither shame, nor terror, stand thy friend?
 And art thou still an insect in the mire?
 How, like thy guardian-angel, have I flown;
 Snatch'd thee from earth; escorted thee thro' all
 Th' ethereal armies; walk'd thee, like a god,
 Thro' splendors of first magnitude, arrang'd
 On either hand; clouds thrown beneath thy feet;
 Close cruis'd on the bright paradise of God;
 And almost introduc'd thee to The Throne!
 And art thou still carousing, for delight,
 Rank poison; first, fermenting to mere froth,
 And then subsiding into final gall?
 To beings of sublime, immortal make,
 How shocking is all joy, whose end is sure!
 Such joy more shocking still, the more it charms!
 And dost thou choose what ends, ere well-begun?
 And infamous as short? And dost thou choose
 (Thou, to whose palate glory is so sweet)
 To wade into perdition, thro' contempt,
 Not of poor bigots only, but thy own?
 For I have peep'd into thy cover'd heart,
 And seen it blush beneath a boastful brow;
 For, by strong guilt's most violent assault,
 Conscience is but disabled, not destroy'd.

O Thou most awful being, and most vain!
 Thy will, how frail! how glorious is thy pow'r!
 Tho' dread Eternity has sown her seeds
 Of bliss, and woe, in thy despotic breast;

Tho' heav'n, and hell, depend upon thy choice ;
A butterfly comes 'cross, and both are fled.

Is this the picture of a rational ?

This horrid image, shall it be most just ?

LORENZO ! no ; it cannot,—shall not, be,

If there is force in reason, or, in sounds,

Chanted beneath the glimpses of the moon,

A magic, at this planetary hour,

When slumber locks the gen'ral lip, and dreams

Thro' senseless mazes hunt souls un-inspir'd.

Attend—the sacred mysteries begin—

My solemn night-born adjuration hear ;

Hear, and I'll raise thy spirit from the dust ;

While the stars gaze on this enchantment new ;

Enchantment, not infernal, but divine !

“ By Silence, Death's peculiar attribute ;

“ By Darkness, Guilt's inevitable doom ;

“ By Darkness, and by Silence, sisters dread !

“ That draw the curtain round Night's ebon throne,

“ And raise ideas, solemn as the scene !

“ By Night, and all of awful, night presents

“ To thought, or sense (of awful much, to both,

“ The goddess brings!) By these her trembling fires,

“ Like Vesta's, ever-burning ; and, like hers,

“ Sacred to thoughts immaculate, and pure !

“ By these bright orators, that prove, and praise,

“ And press thee to revere the DEITY ;

“ Perhaps, too, aid thee, when rever'd a while,

“ To reach His throne ; as stages of the soul,

“ Thro' which at different periods, she shall pass,

“ Refining gradual, for her final height,

“ And purging off some dross at ev'ry sphere !

- “ By this dark pall thrown o’er the silent world!
“ By the world’s kings, and kingdoms, most renown’d,
“ From short Ambition’s zenith set for ever;
“ Sad preface to vain boasters, now in bloom;
“ By the long list of swift mortality,
“ From Adam downward to this ev’ning knell,
“ Which Midnight waves in Fancy’s startled eye;
“ And shocks her with an hundred centuries,
“ Round Death’s black banner throng’d in human
thought!
“ By thousands, now, resigning their last breath,
“ And calling thee—wert thou so wise to hear!
“ By tombs o’er tombs arising; human earth
“ Ejected, to make room for—human earth;
“ The monarchs terror! and the sexton’s trade!
“ By pompous obsequies, that shun the day,
“ The torch funereal, and the nodding plume,
“ Which makes poor man’s humiliation proud;
“ Boast of our ruin! triumph of our dust!
“ By the damp vault that weeps o’er royal bones;
“ And the pale lamp, that shews the ghastly dead,
“ More ghastly thro’ the thick incumbent gloom!
“ By visits (if there are) from darker scenes,
“ The gliding Spectre! and the groaning grave!
“ By groans, and graves, and miseries that groan
“ For the grave’s shelter! By desponding men,
“ Senseless to pains of death, from pangs of guilt!
“ By Guilt’s last audit! By yon moon in blood,
“ The rocking firmament, the falling stars,
“ And thunder’s last discharge, great Nature’s knell!
“ By second chaos; and eternal night—
“ BE WISE”—Nor let PHILANDER blame my charm;

But own not ill-discharg'd my double debt,
Love to the living, duty to the dead.

For know, I'm but executor ; He left
This moral legacy ; I make it o'er
By his command ; PHILANDER hear in me ;
And Heav'n in both.—If death to these, oh ! hear
FLORELLO's tender voice ; his weal depends,
On thy resolve ; it trembles at thy choice ;
For his sake—love thyself. Example strikes
All human hearts ; a bad example more ;
More still, a father's ! that ensures his ruin.
As parent of his being, wouldst thou prove
Th' unnatural parent of his mis'ries,
And make him curse the being which thou gav'st ?
Is this the blessing of so fond a father ?
If careless of LORENZO, spare, oh ! spare
FLORELLO's father, and PHILANDER's friend ;
FLORELLO's father ruin'd, ruins him ;
And from PHILANDER's friend the world expects
A conduct, no dishonour to the dead.
Let Passion do, what nobler Motive should ;
Let Love, and Emulation, rise in aid
To Reason ; and persuade thee to be—blest.

This seems not a request to be deny'd :
Yet (such th' infatuation of mankind !)
'Tis the most hopeless, man can make to man.
Shall I, then, rise in argument, and warmth ;
And urge PHILANDER's posthumous advice,
From topics yet unbroach'd ?—
But oh ! I faint ! my spirits fail !—Nor strange ;
So long on wing, and in no middle clime ;

To which my great CREATOR's glory call'd :
 And calls—but, now, in vain. Sleep's dewy wand
 Has strok'd my drooping lids, and promises
 My long arrear of rest ; the downy god
 (Wont to return with our returning peace)
 Will pay, ere long, and bleis me with repose.
 Haste, haste, sweet stranger! from the peasant's cot,
 The ship-boy's hammock, or the soldier's straw,
 Whence Sorrow never chas'd thee ; with thee bring,
 Not hideous visions, as of late ; but draughts
 Delicious of well-tasted, cordial rest,
 Man's rich restorative ; his balmy bath,
 That supples, lubricates, and keeps in play,
 The various movements of this nice machine,
 Which asks such frequent periods of repair.
 When tir'd with vain rotations of the day,
 Sleep winds us up for the succeeding dawn ;
 Fresh we spin on, till Sicknefs clogs our wheels,
 Or Death quite breaks the spring, and motion ends.
 When will it end with me ?

——“ THOU only know'st !

“ Thou, whose broad eye, the future and the past,
 “ Joins to the present ; making one of three
 “ To mortal thought ! Thou know'st, and Thou alone,
 “ All-knowing!—all-unknown!—and yet well-known!
 “ Near, tho' remote ! and, tho' unfathom'd, felt !
 “ And, tho' invisible, for ever seen !
 “ And seen in all ! the great, and the minute :
 “ Each globe above, with its gigantic race,
 “ Each flow'r, each leaf, with its small people swarm'd,
 “ (Those puny vouchers of Omnipotence !)

" To the first thought, that asks, " From whence ? " declare

" Their common source. Thou Fountain running

" In rivers of communicated joy ! [o'er

" Who gav'st us speech for far, far humbler themes !

" Say, by what name shall I presume to call

" Him I see burning in these countless suns,

" As Moses in the bush ? Illustrious Mind !

" The whole creation less, far less, to Thee,

" Than that to the creation's ample round.

" How shall I name Thee ?—How my lab'ring soul

" Heaves underneath the thought, too big for birth !

" Great System of perfections ! Mighty Cause

" Of causes mighty ! Cause uncaus'd ! sole Root

" Of Nature, that luxuriant growth of God !

" First Father of effects ! that progeny

" Of endless series ; where the golden chain's

" Last link admits a period, who can tell ?

" Father of all that is or heard, or hears !

" Father of all that is or seen, or sees !

" Father of all that is, or shall arise !

" Father of this immeasurable mass

" Of matter multiform ; or dense, or rare ;

" Opaque, or lucid ; rapid, or at rest ;

" Minute, or passing bound ! In each extreme,

" Of like amaze, and mystery, to man.

" Father of these bright millions of the Night !

" Of which the least full GODHEAD had proclaim'd,

" And thrown the gazer on his knee—Or say,

" Is appellation higher still thy choice ?

" Father of matter's temporary lords !

" Father of spirits ! nobler offspring ! sparks

" Of high paternal glory; rich endow'd
 " With various measures; and with various modes
 " Of instinct, reason, intuition; beams
 " More pale, or bright from day divine, to break
 " The dark of matter organiz'd (the ware
 " Of all created spirit) beams, that rise
 " Each over other in superior light,
 " Till the last ripens into lustre strong,
 " Of next approach to GODHEAD. Father fond
 " (Far fonder than e'er bore that name on earth)
 " Of intellectual beings! beings blest
 " With pow'rs to please Thee; not of passive ply
 " To laws they know not; beings lodg'd in seats
 " Of well-adapted joys; in different domes
 " Of this imperial palace for thy sons;
 " Of this proud, populous, well-policy'd,
 " Tho' boundless habitation, plann'd by Thee;
 " Whose several clans their several climates suit;
 " And transposition, doubtless, would destroy.
 " Or, oh! indulge, immortal King! indulge
 " A title, less august, indeed, but more
 " Endearing; ah! how sweet in human ears!
 " Sweet in our ears! and triumph in our hearts!
 " Father of immortality to man!
 " A theme that * lately set my soul on fire.—
 " And Thou the next! yet equal! Thou, by whom
 " That blessing was convey'd; far more! was bought;
 " Ineffable the price! by whom all worlds
 " Were made; and one-redeem'd! Illustrious Light
 " From Light illustrious! Thou, whose regal pow'r,
 " Finite in time; but infinite in space,

* Nights the sixth and seventh.

X x

" On more than adamantine basis fix'd,
 " O'er more, far more, than diadems, and thrones,
 " Inviolably reigns; the dread of gods!
 " And oh! the friend of man! Beneath whose foot,
 " And by the mandate of whose awful nod,
 " All regions, revolutions, fortunes, fates,
 " Of high, of low, of mind, and matter, roll
 " Thro' the short channels of expiring Time,
 " Or shoreless ocean of Eternity,
 " Calm, or tempestuous (as thy Spirit breathes)
 " In absolute subjection!—And, O Thou
 " The glorious * Third! distinct, not separate!
 " Beaming from both! with both incorporate!
 " And (strange to tell!) incorporate with dust!
 " By condescension, as thy glory, great,
 " Enshrin'd in man! Of human hearts, if pure,
 " Divine Inhabitant! the tie divine
 " Of heav'n with distant earth! by whom, I trust,
 " (If not inspir'd) uncensur'd this address
 " To Thee, to Them—to whom?—Mysterious
 Pow'r!
 " Reveal'd—yet unreveal'd! Darkness in light!
 " Number in unity! our joy! our dread!
 " The triple bolt that lays all wrong in ruin!
 " That animates all right, the triple sun!
 " Sun of the soul! her never-setting sun!
 " Triune, Unutterable, Unconceiv'd,
 " Abconding, yet Demonstrable, Great God!
 " Greater than greatest! Better than the best!
 " Kinder than kindest! With soft pity's eye,
 " Or (stronger still to speak it) with Thine own,
 " From Thy bright home, from that high firmament

• The Holy Ghost.

- “ Where Thou, from all eternity, hast dwelt;
“ Beyond archangels unassisted ken;
“ From far above what mortals highest call;
“ From elevation’s pinnacle; look down, [all,
“ Through—What? Confounding interval! Thro’
“ And more than lab’ring Fancy can conceive;
“ Through radiant ranks of essences unknown;
“ Through hierarchies from hierarchies detach’d
“ Round various banners of Omnipotence,
“ With endless change of rapt’rous duties fir’d;
“ Through wondrous beings interposing swarms,
“ All clust’ring at the call, to dwell in Thee;
“ Thro’ this wide waste of worlds; this vista vast,
“ All fanded o’er with suns; suns turn’d to night
“ Before Thy feeblest beam—Look down—down—
down,
“ On a poor breathing particle in dust,
“ Or lower,—an immortal in his crimes.
“ His crimes forgive! forgive his virtues too!
“ Those smaller faults, half converts to the right;
“ Nor let me close these eyes, which never more
“ May see the sun, (tho’ Night’s descending scale
“ Now weighs up morn) unpity’d, and unblest!
“ In Thy displeasure dwells eternal pain;
“ Pain our aversion; pain, which strikes me now;
“ And since all pain is terrible to man,
“ Tho’ transient, terrible; at Thy good hour,
“ Gently, ah gently, lay me in my bed,
“ My clay cold-bed! by nature, now, so near;
“ By nature near; still nearer by disease!
“ Till then, be this an emblem of my grave:
“ Let it out-preach the preacher; ev’ry night

" Let it out-cry the boy at PHILIP'S * ear;
 " That tongue of death! that herald of the tomb!
 " And when (the shelter of thy wing implor'd)
 " My senses, sooth'd, shall sink in soft repose;
 " O sink this truth still deeper in my soul,
 " Suggested by my pillow, sign'd by Fate,
 " First in Fate's volume, at the page of Man—
 " *Man's sickly soul, tho' turn'd and toss'd for ever,*
 " *From side to side; can rest on nought but Thee;*
 " *Here, in full trust; hereafter, in full joy;*
 " On Thee, the promis'd, sure, eternal down
 " Of spirits toil'd in travel, thro' this vale.
 " Nor of that pillow shall my soul despond;
 " For—Love Almighty! Love Almighty! (sing,
 " Exult creation!) Love Almighty reigns!
 " That death of Death, that cordial of Despair!
 " And loud Eternity's triumphant song!

" Of whom, no more:—For, O thou Patron-
 God†!

" Thou God, and mortal! thence more God to man!
 " Man's theme eternal! man's eternal theme!
 " Thou can'st not 'scape uninjur'd from our praise.
 " Uninjur'd from our praise can He escape,
 " Who disembosom'd from the FATHER, bows
 " The heav'n of heav'ns, to kiss the distant earth!
 " Breathes out in agonies a sinless soul!
 " Against the Cross, Death's iron sceptre breaks!
 " From famish'd Ruin plucks her human prey!
 " Throws wide the gates celestial to his foes!
 " Their gratitude, for such a boundless debt,

* Philip, king of Macedonia

† Jesus Christ.

" Deputes their suff'ring brothers to receive!
 " And, if deep human guilt in payment fails;
 " As deeper guilt, prohibits our despair!
 " Injoins it, as our duty, to rejoice!
 " And (to close all) omnipotently kind,
 " * *Takes his delights among the sons of men.*"

What words are these!—And did they come from
Heav'n?

And were they spoke to man? To guilty man?
 What are all mysteries to love like this!
 The song of angels, all the melodies
 Of choral gods, are wafted in the sound;
 Heal and exhilarate the broken heart,
 Tho' plung'd, before, in horrors dark as night:
 Rich prelibation of consummate joy!
 Nor wait we dissolution to be blest.

This final effort of the moral muse,
 How justly titled †! Nor for me alone;
 For all that read; what spirit of support,
 What heights of Consolation, crown my song!

Then, farewell Night! Of darkness, now no more;
 Joy breaks, shines, triumphs; 'tis eternal day.
 Shall that which rises out of nought complain
 Of a few evils, paid with endless joys?
 My soul, henceforth, in sweetest union join
 The two supports of human happiness,
 Which some, erroneous, think can never meet;
 True taste of life, and constant thought of death;
 The thought of death, sole victor of its dread!

* Prov. chap. viii.

† The Consolation.

Hope be thy joy; and probity thy skill;
Thy patron, He, whose diadem has dropp'd
Yon gems of Heav'n; Eternity, thy prize:
And leave the racers of the world their own,
Their feather, and their froth, for endless toils.
They part with all for that which is not bread;
They mortify, they starve, on wealth, fame, pow'r;
And laugh to scorn the fools that aim at more.
How must a spirit, late escap'd from earth,
Suppose PHILANDER's, LUCIA's, or NARCISSA's,
The truth of things new-blazing in its eye,
Look back, astonish'd, on the ways of men,
Whose lives' whole drift is to forget their graves!
And when our present privilege is past,
To scourge us with due sense of its abuse,
The same astonishment will seize us all,
What then must pain us, would preserve us now.
LORENZO, 'tis not yet too late: LORENZO,
Seize wisdom, ere 'tis torment to be wise;
That is, seize wisdom, ere she seizes thee.
For what, my small philosopher, is hell?
'Tis nothing but full knowledge of the truth,
When truth, resisted long, is sworn our foe;
And calls Eternity to do her right,

Thus, Darknes aiding intellectual Light,
And sacred Silence whisp'ring truths divine,
And truths divine converting pain to peace,
My song the midnight raven has outwing'd,
And shot, ambitious of unbounded scenes,
Beyond the flaming limits of the world,
Her gloomy flight. But what avails the flight

Of fancy, when our hearts remain below?
Virtue abounds in flatterers, and foes:
'Tis pride to praise her; penance, to perform.
To more than words, to more than worth of tongue,
LORENZO, rise, at this auspicious hour;
An hour, when Heav'n's most intimate with man;
When, like a falling star, the ray divine
Glides swift into the bosom of the just;
And just are all, determin'd to reclaim;
Which sets that title high, within thy reach.
Awake, then; thy PHILANDER calls: awake!
Thou, who shalt wake, when the creation sleeps:
When, like a taper, all these suns expire;
When Time, like him of Gaza * in his wrath,
Plucking the pillars that support the world,
In Nature's ample ruins lies entomb'd;
And Midnight, universal Midnight! reigns.

* Sampson, Judges xvi. 29, 30.

End of the Night-Thoughts.

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P A R T O F T H E B O O K O F J O B.

TH R I C E happy Job long liv'd in regal state;
Nor saw the sumptuous east a prince so great;
Whose worldly stores in such abundance flow'd,
Whose heart with such exalted virtue glow'd.
At length misfortunes take their turn to reign,
And ills on ills succeed; a dreadful train!
What now but deaths, and poverty, and wrong,
The sword wide-wasting, the reproaching tongue,
And spotted plagues, that mark'd his limbs all o'er
So thick with pains, they wanted room for more?
A change so sad what mortal heart could bear?
Exhausted woe had left him nought to fear;
But gave him all to grief. Low earth he prest,
Wept in the dust, and sorely smote his breast.
His friends around the deep affliction mourn'd,
Felt all his pangs, and groan for groan return'd;
In anguish of their hearts their mantles rent,
And sev'n long days in solemn silence spent;
A debt of rev'rence to distress so great!
Then Job contain'd no more; but curs'd his fate.
His day of birth, its inauspicious light;
He wishes sunk in shades of endless night,
And blotted from the year; not fears to crave
Death, instant death; impatient for the grave,
That seat of peace, that mansion of repose,
Where rest and mortals are no longer foes;
Where counsellors are hush'd, and mighty kings
(O happy turn!) no more are wretched things.

His words were daring, and displeas'd his friends;
 His conduct they reprove, and he defends;
 And now they kindle into warm debate,
 And sentiments oppos'd with equal heat;
 Fixt in opinion, both refuse to yield,
 And summon all their reason to the field:
 So high at length their arguments were wrought,
 They reach'd the last extent of human thought:
 A pause ensu'd. When, lo! heav'n interpos'd,
 And awfully the long contention clos'd.
 Full o'er their heads, with terrible surprize,
 A sudden whirlwind blacken'd all the skies:
 (They saw, and trembled!) from the darkness broke
 A dreadful voice, and thus th' Almighty spoke.

Who gives his tongue a loose so bold and vain,
 Censures my conduct, and reproves my reign?
 Lifts up his thoughts against me from the dust,
 And tells the world's Creator what is just?
 Of late so brave, now list a dauntless eye,
 Face my demand, and give it a reply:
 Where didst thou dwell at nature's early birth?
 Who laid foundations for the spacious earth?
 Who on its surface did extend the line,
 Its form determine, and its bulk confine?]
 Who fix'd the corner-stone? What hand, declare,
 Hung it on nought, and fasten'd it in air;
 When the bright morning stars in concert sung,
 When heav'n's high arch with loud hosannas rung;
 When shouting sons of God the triumph crown'd,
 And the wide concave thunder'd with the sound?

Earth's num'rous kingdoms, hast thou view'd them
 all;
 And can thy span of knowledge grasp the ball?

Who heav'd the mountain, which sublimely stands,
And casts its shadow into distant lands?

Who, stretching forth his sceptre o'er the deep,
Can that wild world in due subjection keep?
I broke the globe, I scoop'd its hollow side,
And did a basin for the floods provide;
I chain them with my word; the boiling sea,
Work'd up in tempests, hears my great decree;
"Thus far thy floating tide shall be convey'd;
"And here, O main, be thy proud billows stay'd."

Hast thou explor'd the secrets of the deep,
Where, shut from use, unnumber'd treasures sleep;
Where, down a thousand fathoms from the day,
Springs the great fountain, mother of the sea?
Those gloomy paths did thy bold foot e'er tread,
Whole worlds of waters rolling o'er thy head?

Hath the cleft centre open'd wide to thee?
Death's inmost chambers didst thou ever see?
E'er knock at his tremendous gate, and wade
To the black portal thro' th' incumbent shade?
Deep are those shades; but shades still deeper hide
My counsels from the ken of human pride.

Where dwells the light? In what refulgent dome?
And where has darkness made her dismal home?
Thou know'st, no doubt, since thy large heart is fraught
With ripen'd wisdom thro' long ages brought;
Since nature was call'd forth when thou wast by,
And into being rose beneath thine eye?

Are mists begotten? Who their father knew?
From whom descend the pearly drops of dew?
To bind the stream by night, what hand can boast,
Or whiten morning, with the hoary frost?

Whose pow'rful breath, from northern regions blown,
Touches the sea, and turns it into stone;
A sudden desert spreads o'er realms defac'd,
And lays one half of the creation waste?

Thou know'st me not; thy blindness cannot see
How vast a distance parts thy God from thee.
Canst thou in whirlwinds mount aloft? Canst thou
In clouds and darkness wrap thy awful brow?
And when day triumphs in meridian light,
Put forth thy hand, and shade the world with night?

Who launch'd the clouds in air, and bid them roll
Suspended seas aloft, from pole to pole?
Who can refresh the burning sandy plain,
And quench the summer with a waste of rain?
Who in rough deserts, far from human toil,
Made rocks bring forth, and desolation smile?
There blooms the rose, where human face ne'er shone,
And spreads its beauties to the sun alone.

To check the show'r, who lifts his hand on high,
And shuts the sluices of th' exhausted sky;
When earth no longer mourns her gaping veins,
Her naked mountains, and her russet plains;
But, new in life, a cheerful prospect yields
Of shining rivers, and of verdant fields;
When groves and forests lavish all their bloom,
And earth and heav'n are fill'd with rich perfume?

Hast thou e'er scal'd my wintry skies, and seen
Of hail and snows my northern magazine?
These the dread treasures of mine anger are,
My fund of veng'ance for the day of war,
When clouds rain death, and storms, at my command,
Rage thro' the world, or waste a guilty land,

Who taught the rapid winds to fly so fast,
Or shakes the centre with his eastern blast?
Who from the skies can a whole deluge pour?
Who strikes thro' nature with a solemn roar
Of dreadful thunder, points it where to fall,
And in fierce lightning wraps the flying ball?
Not he who trembles at the darted fires,
Falls at the sound, and in the flash expires.

Who drew the comet out to such a size,
And pour'd his flaming train o'er half the skies?
Did thy resentment hang him out? Does he
Glare on the nations, and denounce from thee?

Who on low earth can moderate the rein,
That guides the stars along th' ætherial plain?
Appoint their seasons, and direct their course,
Their lustre brighten, and supply their force?
Canst thou the skies benevolence restrain,
And cause the Pleiades to shine in vain?
Or, when Orion sparkles from his sphere,
Thaw the cold season, and unbind the year?
Bid Mazzaroth his destin'd station know,
And teach the bright Arcturus where to glow?
Mine is the night, with all her stars; I pour
Myriads, and myriads I reserve in store.

Dost thou pronounce where day-light shall be born,
And draw the purple curtain of the morn;
Awake the sun, and bid him come away,
And glad thy world with his obsequious ray?
Hast thou, enthron'd in flaming glory, driv'n
Triumphant round the spacious ring of heav'n?
That pomp of light, what hand so far displays,
That distant earth lies basking in the blaze?

Who did the soul with her rich pow'rs invest,
 And light up reason in the human breast,
 To shine with fresh increase of lustre, bright,
 When stars and suns are set in endless night?
 To these my various questions make reply.

Th' Almighty spoke; and, speaking, shook the sky.

What then, Chaldean Sire, was thy surprize?
 Thus thou, with trembling heart, and down-cast eyes:
 "Once and again, which I in groans deplore,
 "My tongue has err'd; but shall presume no more.
 "My voice is in eternal silence bound,
 "And all my soul falls prostrate to the ground."

He ceas'd: when lo! again th' Almighty spoke;
 The same dread voice from the black whirlwind broke.

Can that arm measure with an arm divine?
 And canst thou thunder with a voice like mine?
 Or in the hollow of thy hand contain
 The bulk of waters, the wide spreading main,
 When, mad with tempests, all the billows rise
 In all their rage, and dash the distant skies?

Come forth, in beauty's excellence array'd;
 And be the grandeur of thy pow'r display'd;
 Put on Omnipotence, and, frowning, make
 The spacious round of the creation shake;
 Dispatch thy vengeance, bid it overthrow
 Triumphant vice, lay lofty tyrants low,
 And crumble them to dust, When this is done,
 I grant thy safety lodg'd in thee alone:
 Of thee thou art, and may'st undaunted stand
 Behind the buckler of thine own right hand.

Fond man! the vision of a moment made!
 Dream of a dream! and shadow of a shade!

What worlds hast thou produc'd, what creatures
fram'd,

What insects cherish'd, that thy GOD is blam'd?
When pain'd with hunger, the wild raven's brood
Calls upon GOD, importunate for food,
Who hears their cry, who grants their hoarse request,
And stills the clamour of the craving nest?

Who in the cruel ostrich has subdu'd
A parent's care, and fond inquietude?
While far she flies, her scatter'd eggs are found,
Without an owner, on the sandy ground;
Cast out on fortune, they at mercy lie,
And borrow life from an indulgent sky;
Adopted by the sun in blaze of day,
They ripen under his prolific ray.
Unmindful she, that some unhappy tread
May crush her young in their neglected bed.
What time she skims along the field with speed,
She scorns the rider, and pursuing steed.

How rich the peacock! what bright glories run
From plume to plume, and vary in the sun!
He proudly spreads them to the golden ray,
Gives all his colours, and adorns the day;
With conscious state the spacious round displays,
And slowly moves amid the waving blaze.

Who taught the hawk to find, in seasons wise,
Perpetual summer, and a change of skies?
When clouds deform the year, she mounts the wind,
Shoots to the south, nor fears the storm behind;
The sun returning, she returns again,
Lives in his beams, and leaves ill days to men.

Though strong the hawk, tho' practis'd well to fly,
An eagle drops her in a lower sky;

An eagle, when, deserting human sight,
 She seeks the sun in her unweary'd flight.
 Did thy command her yellow pinion lift
 So high in air, and seat her on the clift,
 Where far above thy world she dwells alone,
 And proudly makes the strength of rocks her own;
 Thence wide o'er nature takes her dread survey,
 And with a glance predestinates her prey?
 She feasts her young with blood, and, hov'ring o'er
 The unslaughter'd host, enjoys the promis'd gore.

Know'st thou how many moons, by me assign'd,
 Roll o'er the mountain goat, and forest hind,
 While pregnant they a mother's load sustain?
 They bend in anguish, and cast forth their pain.
 Hale are their young, from human frailties freed;
 Walk unsustain'd, and unassisted feed;
 They live at once; forsake the dam's warm side;
 Take the wide world, with nature for their guide;
 Bound o'er the lawn, or seek the distant glade;
 And find a home in each delightful shade.

Will the tall reem, which knows no Lord but me,
 Low at the crib, and ask an alms of thee?
 Submit his unworn shoulder to the yoke,
 Break the stiff clod, and o'er thy furrow smoak?
 Since great his strength, go trust him, void of care;
 Lay on his neck the toil of all the year;
 Bid him bring home the seasons to thy doors,
 And cast his load among thy gather'd stores.

Didst thou from service the wild ass discharge,
 And break his bonds, and bid him live at large,
 Thro' the wide waste, his ample mansion, roam,
 And lose himself in his unbounded home?

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By Nature's hand magnificently fed,
His meal is on the range of mountains spread;
As in pure air aloft he bounds along,
He sees in distant smoke the city throng;
Conscious of freedom, scorns the smother'd train,
The threat'ning driver, and the servile rein.

Survey the warlike horse! didst thou invest
With thunder, his robust distended chest?
No sense of fear his dauntless soul allays;
'Tis dreadful to behold his nostrils blaze;
To paw the vale he proudly takes delight,
And triumphs in the fulness of his might;
High rais'd he snuffs the battle from afar,
And burns to plunge amid the raging war;
And mocks at death, and throws his foam around,
And in a storm of fury shakes the ground.
How does his firm, his rising heart, advance
Full on the brandish'd sword, and shaken lance;
While his fix'd eye-balls meet the dazzling shield,
Gaze, and return the lightning of the field!
He sinks the sense of pain in gen'rous pride,
Nor feels the shaft that trembles in his side;
But neighs to the shrill trumpet's dreadful blast
Till death; and when he groans, he groans his last.

But fiercer still, the lordly lion stalks,
Grimly majestic in his lonely walks;
When round he glares, all living creatures fly;
He clears the desert with his rolling eye.
Say mortal, does he rouse at thy command,
And roar to thee, and live upon thy hand?
Dost thou for him in forests bend thy bow,
And to his gloomy den the morsel throw,

Where bent on death lie hid his tawny brood,
 And, couch'd in dreadful ambush, pant for blood;
 Or, stretch'd on broken limbs, consume the day,
 In darkness wrapt, and slumber o'er their prey?
 By the pale moon they take their destin'd round,
 And lash their sides, and furious tear the ground.
 Now shrieks, and dying groans, the desert fill;
 They rage, they rend, their ravenous jaws distil
 With crimson foam, and, when the banquet's o'er,
 They stride away, and paint their steps with gore;
 In flight alone the shepherd puts his trust,
 And shudders at the talon in the dust.

Mild is my Behemoth*, tho' large his frame;
 Smooth is his temper, and repress his flame,
 While unprovok'd. This native of the flood
 Lifts his broad foot, and puts ashore for food;
 Earth sinks beneath him as he moves along
 To seek the herbs, and mingle with the throng.
 See with what strength his harden'd loins are bound,
 All over proof, and shut against a wound.
 How like a mountain cedar moves his tail!
 Nor can his complicated sinews fail.
 Built high and wide, his solid bones surpass
 The bars of steel; his ribs are ribs of brass;
 His port majestic, and his armed jaw,
 Give the wide forest, and the mountain, law.
 The mountains feed him; there the beasts admire
 The mighty stranger, and in dread retire:
 At length his greatness nearer they survey,
 Graze in his shadow, and his eye obey.
 The fens and marshes are his cool retreat,
 His noontide shelter from the burning heat;

* The river horse;

Their sedgey bosoms his wide couch are made,
And groves of willows give him all their shade.
His eye drinks Jordan up, when, fir'd with drought,
He trusts to turn its current down his throat;
In lessen'd waves it creeps along the plain:
He sinks a river, and he thirsts again.

Go to the Nile, and, from its fruitful side,
Cast forth thy line into the swelling tide;
With slender hair Leviathan command,
And stretch his vastness on the loaded strand.
Will he become thy servant? Will he own
Thy lordly nod, and tremble at thy frown?
Or with his sport amuse thy leisure day,
And, bound in silk, with thy soft maidens play?

Shall pompous banquets swell with such a prize,
And the bowl journey round his ample size?
Or the debating merchants share the prey,
And various limbs to various marts convey?
Thro' his firm skull what steel its way can win?
What forceful engine can subdue his skin?
Fly far, and live; tempt not his matchless might;
The bravest shrink to cowards in his sight;
The rashest dare not rouse him up: who then
Shall turn on me, among the sons of men?

Am I a debtor? Hast thou ever heard
Whence come the gifts which are on me conferr'd?
My lavish fruit a thousand valleys fills,
And mine the herds that graze a thousand hills:
Earth, sea, and air, all nature is my own:
And stars and sun are dust beneath my throne.
And dar'st thou with the world's great Father vye,
Thou who dost tremble at my creature's eye?

At full my huge Leviathan shall rise,
 Boast all his strength, and spread his wond'rous size
 Who, great in arms, e'er stripp'd his shining mail,
 Or crown'd his triumph with a single scale?
 Whose heart sustains him to draw near? Behold,
 Destruction yawns; his spacious jaws unfold,
 And, marshal'd round the wide expanse, disclose
 Teeth edg'd with death, and crouding rows on rows:
 What hideous fangs on either side arise!
 And what a deep abyss between them lies!
 Mete with thy lance, and with thy plumbet sound,
 The one how long, the other how profound?

His bulk is charg'd with such a furious soul,
 That clouds of smoke from his spread nostrils roll,
 As from a furnace; and, when rous'd, his ire,
 Fate issues from his jaws in streams of fire.
 The rage of tempests, and the roar of seas,
 Thy terror, this thy great superior please;
 Strength on his ample shoulder sits in state;
 His well-join'd limbs are dreadfully complete;
 His flakes of solid flesh are slow to part;
 As steel his nerves, as adamant his heart.

When, late awak'd, he rears him from the floods,
 And, stretching forth his stature to the clouds,
 Writhes in the sun aloft his scaly height,
 And strikes the distant hills with transient light,
 Far round are fatal damps of terror spread,
 The mighty fear, nor blush to own their dread.
 Large is his front; and when his burnish'd eyes
 Lift their broad lids, the morning seems to rise.

In vain may death in various shapes invade,
 The swift wing'd arrow, the descending blade;

His naked breast their impotence defies;
The dart rebounds, the brittle faulchion flies.
Shut in himself, the war without he hears,
Safe in the tempest of their rattling spears;
The cumber'd strand their wasted volleys strow;
His sport, the rage and labour of the foe.

His pastimes like a cauldron boil the flood,
And blacken ocean with the rising mud:
The billows feel him, as he works his way;
His hoary footsteps shine along the sea;
The foam high-wrought, with white divides the green,
And distant sailors point where death has been.

His liké earth bears not on her spacious face;
Alone in nature stands his dauntless race,
For utter ignorance of fear renown'd.
In wrath he rolls his baleful eye around;
Makes ev'ry swol'n, disdainful heart, subside,
And holds dominion o'er the sons of pride.

Then the Chaldæan eas'd his lab'ring breast,
With full conviction of his crime oppress'd.

“Thou canst accomplish all things, Lord of might;
“And ev'ry thought is naked to thy sight.
“But oh! thy ways are wonderful, and lie
“Beyond the deepest reach of mortal eye.
“Oft have I heard of thine Almighty pow'r;
“But never saw thee till this dreadful hour.
“O'erwhelm'd with shame, the Lord of life I see;
“Abhor myself, and give my soul to thee.
“Nor shall my weakness tempt thine anger more;
“Man was not made to question, but adore.”

N O T E S.

IT is disputed among the critics, who was the author of the book of Job. Some give it to Moses; some to others. As I was engaged in this little performance, some arguments occurred to me, which favour the former of these opinions; which arguments I have flung into the following notes, where little else is to be expected.

Page 341. *Thrice happy Job, &c.*] The Almighty's speech, chap. xxxviii. &c. which is what I paraphrase in this little work, is by much the finest part of the noblest, and most ancient poem in the world. Bishop Patrick says, its grandeur is as much above all other poetry, as thunder is louder than a whisper. In order to set this distinguished part of the poem in a fuller light, and give the reader a clearer conception of it, I have abridged the preceding and subsequent parts of the poem, and joined them to it; so that this piece is a sort of an epitome of the whole book of Job.

I use the word *Paraphrase*, because I want another which might better answer to the uncommon liberties I have taken. I have omitted, added, and transposed. The mountain, the comet, the sun, and other parts, are entirely added: the peacock, the lion, &c. are much enlarged: and I have thrown the whole into a method more suitable to our notions of regularity. The judicious, if they compare this piece with the original, will, I flatter myself, find the reasons for the great liberties I have indulged myself in through the whole.

Longinus has a chapter on interrogations, which shews that they contribute much to the sublime. This speech of the Almighty is made up of them. Interrogation seems, indeed, the proper style of majesty incensed. It differs from other manner of reproof, as bidding a person execute himself, does from a common execution; for he that asks the guilty a proper question, makes him, in effect, pass sentence on himself.

Page 342. ————— *From the darkness broke*

A dreadful voice, and thus th' Almighty spoke.]

The book of Job is well known to be dramatic, and, like the tragedies of old Greece, is fiction built on truth. Probably this most noble part of it, the Almighty speaking out of the whirlwind, (so suitable to the after-practice of the Greek stage, when there happened *dignis vindicti nodus*) is fictitious; but it is a fiction more agreeable to the time in which Job lived, than to any since. Frequent, before the law, were the appearances of the Almighty after

after this manner, Exod. xix. Ezek. i. &c. Hence is he said to dwell in thick darkness; and have his way in the whirlwind.

Page 343. *Thus far thy floating tide, &c.*] There is a very great air in all that precedes; but this is signally sublime. We are struck with admiration to see the vast and ungovernable ocean receiving commands, and punctually obeying them; to find it like a managed horse, raging, tossing, and foaming, but by the rule and direction of its master. This passage yields in sublimity to that of *Let there be light, &c.* so much only as the absolute government of nature yields to the creation of it.

The like spirit in these two passages is no bad concurrent argument, that Moses is author of the book of Job.

Page 347. *When, pain'd with hunger, the wild raven's brood, &c.*] Another argument that Moses was the author, is, that most of the creatures here mentioned are Egyptian. The reason given why the raven is particularly mentioned as an object of the care of Providence, is, because, by her clamorous and importunate voice, she particularly seems always calling upon it; thence *Korasso* a *korax*, is to ask earnestly, *Ælian*. l. ii. c. 48. And since there were ravens on the banks of the Nile more clamorous than the rest of that species, those probably are meant in this place.

Ibid. *Who in the cruel ostrich has subdu'd, &c.*] There are many instances of this bird's stupidity; let two suffice.

First, It covers its head in the reeds, and thinks itself all out of sight.

——— *Stat lumino clausa*
Ridentem revoluta caput; creditque latere,
Quæ non ipsa videt ———

Claud.

Secondly, They that go in pursuit of them, draw the skin of an ostrich's neck on one hand, which proves a sufficient lure to take them with the other.

They have so little brain, that *Heliogabalus* had six hundred heads for his supper.

Here we may observe, that our judicious, as well as sublime author, just touches the great points of distinction in each creature, and then hastens to another. A description is exact, when you cannot add, but what is common to another thing; nor withdraw, but something peculiarly belonging to the thing described. A likeness is lost in too much description, as a meaning often in too much illustration.

Ibid. *What time she skims along the field, &c.*] Here is marked another peculiar quality of this creature, which neither flies nor runs distinctly, but has a motion composed of both, and, using its wings as sails, makes great speed.

Vasta

*Vasta velut Libyæ venantum vocibus ales
Cum perimitur, calidas cursu transmittit arenas,
Inque modum veli sinuatis flamine pennis
Pulverulenta volat*———

Claud. in Eutr.

Page 347. *She scorns the rider, and pursuing speed.*] Xenophon says, Cyrus had horses that could overtake the goat, and the wild-afs; but none that could reach this creature. A thousand golden ducats, or a hundred camels, was the stated price of a horse that could equal their speed.

Ibid. *How rich the peacock, &c.*] Though this bird is but just mentioned in my author, I could not forbear going a little farther, and spreading those beautiful plumes (which are there shut up) into half a dozen lines. The circumstance I have marked of his opening his plumes to the sun is true. *Expandit colores adverso maxime sole, quia sic fulgentius radiant.* Plin. l. x. c. 20.

Ibid. *Though strong the hawk, though prais'd well to fly.*] Thuanus (*de Re Accip.*) mentions a hawk that flew from Paris to London in a night.

And the Egyptians, in regard to its swiftness, make it the symbol for the wind; for which reason we may suppose the hawk, as well as the crow above, to have been a bird of note in Egypt.

Page 348. *Thence wide o'er nature takes her dread survey, &c.*] The eagle is said to be of so acute a sight, that when she is so high in air, that man cannot see her, she can discern the smallest fish under water. My author accurately understood the nature of the creatures he describes, and seems to have been a naturalist, as well as a poet, which the next note will confirm.

Ibid. *Know'st thou how many moons, by me assign'd, &c.*] The meaning of this question is, Knowest thou the time and circumstances of their bringing forth? For to know the time only was easy, and had nothing extraordinary in it; but the circumstances had something peculiarly expressive of God's providence, which makes the question proper in this place. Pliny observes, that the hind with young is by instinct directed to a certain herb called *Seselis*, which facilitates the birth. Thunder also (which looks like the more immediate hand of Providence) has the same effect, Psal. xxix. In so early an age to observe these things, may stile our author a naturalist.

Page 349. *Survey the warlike horse, &c.*] The description of the horse is the most celebrated of any in the poem. There is an excellent critique on it in the *Guardians*. I shall therefore only observe, that, in this Description, as in other parts of this speech, our *Vulgar Translation* has much more spirit than the *Septuagint*; it always takes the original in the most poetical and exalted sense, so that most commentators, even on the Hebrew itself, fall beneath it,

Page

Page 350. *By the pale moon they take their destin'd round, &c.*] Pursuing their prey by night is true of most wild beasts, particularly the lion, Psal. civ. 20. The Arabians have one among their five hundred names for the lion, which signifies *the hunter by moonshine*.

Page 351. *He sinks a river, and he thirsts again, &c.*]

Cephist glaciale caput, quo fuetus anhelam

Ferre suum Python, amicumque avertere ponto.

Stat. Theb. v. 349.

Qui spiris tegetet montes, hauriret hiatu

Flumina, &c.

Claud. Præf. in Ruf.

Let not, then, this hyperbole seem too much for an eastern poet, though some commentators of name strain hard in this place for a new construction, through fear of it.

Ibid. *Go to the Nile, and, from its fruitful fide, &c.*] The taking the crocodile is most difficult. Diodorus says, they are not to be taken but by iron nets. When Augustus conquered Egypt, he struck a medal, the impress of which was a crocodile chained to a palm-tree, with this inscription: *Nemo antea religavit.*

Ibid. *The rashest dare not rouse him up, &c.*] This alludes to a custom of this creature, which is, when fated with fish, to come ashore, and sleep among the reeds.

Page 352:

Behold,

Destruction yawning, his spacious jaws unfold, &c.]

The crocodile's mouth is exceeding wide. When he gapes, says Pliny, *Fit tetum os.* Martial says to his old woman,

Cum comparata ridibus tuis ora

Niliacus habet crocodilus angusta.

So that the expression here is barely just.

Ibid. *Fate issues from his jaws in streams of fire.*] This too is nearer truth than at first view may be imagined. The crocodile, says the naturalists, lying long under water, and being there forced to hold its breath, when it emerges, the breath long repressed is hot, and bursts out so violently, that it resembles fire and smoke. The horse suppresses not his breath by any means so long, neither is he so fierce and animated; yet the most correct of poets ventures to use the same metaphor concerning him.

Collectumque premens volvit sub naribus ignem.

By this, and the foregoing note, I would caution against a false opinion of the eastern boldness, from passages in them ill understood.

P. 352. *Large is his front ; and, when his burnish'd eyes, &c.] His eyes are like the eyelids of the morning.* I think this gives us as great an image of the thing it would express, as can enter the thought of man. It is not improbable, that the Egyptians stole their hieroglyphic for the morning, which is the crocodile's eye, from this passage, though no commentator I have seen mentions it. It is easy to conceive how the Egyptians should be both readers and admirers of the writings of Moses, whom I suppose the author of this poem.

I have observed already, that three or four of the creatures here described are Egyptian; the two last are notoriously so; they are the river-horse and the crocodile, those celebrated inhabitants of the Nile; and on those two it is that our author chiefly dwells. It would have been expected, from an author more remote from that river than Moses, in a catalogue of creatures produced to magnify their Creator, to have dwelt on the two largest works of his hand, *viz.* the elephant and the whale, this is so natural an expectation, that some commentators have rendered Behemoth and Leviathan, the elephant and the whale, though the descriptions in our author will not admit of it; but Moses being (as we may well suppose) under an immediate terror of the Hippopotamos and crocodile, from their daily mischiefs and ravages around him, it is very accountable why he should permit them to take place.

The End of the Paraphrase.

THE LAST DAY:

A POEM.

IN THREE BOOKS.

BOOK I.

WHILE others sing the fortune of the great,
Empire and arms, and all the pomp of state,
With Briton's hero * set their souls on fire,
And grow immortal as his deeds inspire,
I draw a deeper scene; a scene that yields
A louder trumpet, and more dreadful fields;
The world alarm'd, both earth and heav'n o'erthrown,
And gasping Nature's last tremendous groan;
Death's ancient sceptre broke, the teeming tomb,
The righteous Judge, and man's eternal doom.

'Twixt joy and pain I view the bold design,
And ask my anxious heart if it be mine.
Whatever great or dreadful has been done
Within the sight of conscious stars or sun,
Is far beneath my daring. I look down
On all the splendors of the British crown.
This globe is for my verse a narrow bound;
Attend me all ye glorious worlds around!
O! all ye angels, howsoe'er disjoin'd,
Of ev'ry various order, place, and kind,
Hear, and assist, a feeble mortal's lays;
'Tis your eternal KING I strive to praise.

But chiefly thou, great Ruler! LORD of all!
Before whose throne archangels prostrate fall,

* The Duke of Marlborough.

If at thy nod, from discord, and from night,
Sprang beauty, and yon sparkling worlds of light,
Exalt ev'n me ; all inward tumults quell ;
The clouds and darkness of my mind dispel :
To my great subject Thou my breast inspire,
And raise my lab'ring soul with equal fire.

Man! bear thy brow aloft, view ev'ry grace
In God's great offspring, beauteous Nature's face ;
See Spring's gay bloom, see golden Autumn's store ;
See how earth smiles, and hear old ocean roar.
Leviathans but heave their cumbrous mail,
It makes a tide, and wind-bound natives sail.
Here forests rise, the mountain's awful pride ;
Here rivers measure climes, and worlds divide ;
There vallies, fraught with gold's resplendent seeds,
Hold kings and kingdoms fortunes in their beds ;
There to the skies aspiring hills ascend,
And into distant lands their shades extend.
View cities, armies, fleets ; of fleets the pride,
See Europe's law in Albion's channel ride ;
View the whole earth's vast landscape unconfin'd,
Or view in Britain all her glories join'd.

Then let the firmament thy wonder raise ;
'Twill raise thy wonder, but transcend thy praise.
How far from east to west ? The lab'ring eye
Can scarce the distant azure bounds descry :
Wide theatre ! where tempests play at large,
And God's right hand can all its wrath discharge,
Mark how those radiant lamps inflame the pole,
Call forth the seasons, and the year controul :
They shine thro' time with an unalter'd ray,
See this grand period rise, and that decay :

So vast, this world's a grain ; yet myriads grace,
With golden pomp, the throng'd ethereal space ;
So bright with such a wealth of glory stor'd,
'Twere sin in heathens not to have ador'd.

How great, how firm, how sacred all appears !
How worthy an immortal round of years !
Yet all must drop, as Autumn's sickliest grain,
And earth and firmament be sought in vain :
The track forgot where constellations shone,
Or where the Stuarts fill'd an awful throne :
Time shall be slain, all Nature be destroy'd,
Nor leave an atom in the mighty void.

Sooner or later, in some future date
(A dreadful secret in the book of fate !)
This hour, for aught all human wisdom knows,
Or when ten thousand harvests more have rose ;
When scenes are chang'd on this revolving earth,
Old empires fall, and give new empires birth ;
While other Bourbons rule in other lands :
And (if man's sin forbids not) other Annes ;
While the still busy world is treading o'er
The paths they trod five thousand years before,
Thoughtless as those who now life's mazes run,
Of earth dissolv'd, or an extinguish'd sun ;
(Ye sublunary worlds ! awake, awake !
Ye rulers of the nations ! hear, and shake !)
Thick clouds of darkness shall arise on day,
In sudden night all earth's dominions lay ;
Impetuous winds the scatter'd forests rend,
Eternal mountains, like their cedars, bend ;
The vallies yawn, the troubled ocean roar,
And break the bondage of his wonted shore ;

A sanguine stain the silver moon o'erspread,
Darkness the circle of the sun invade;
From inmost heav'n incessant thunders roll,
And the strong echo bound from pole to pole.

When, lo; a mighty trump, one half conceal'd
In clouds, one half to mortal eye reveal'd,
Shall pour a dreadful note; the piercing call
Shall rattle in the centre of the ball;
Th' extended circuit of creation shake;
The living die with fear, the dead awake.

Oh pow'rful blast! to which no equal sound
Did e'er the frighted ear of nature wound,
Tho' rival clarions have been strain'd on high,
And kindled wars immortal through the sky,
Tho' God's whole enginery discharg'd, and all
The rebel angels bellow'd in their fall.

Have angels sinn'd! and shall not man beware?
How shall a son of earth decline the snare?
Not folded arms, and slackness of the mind,
Can promise for the safety of mankind.
None are supinely good; thro' care and pain,
And various arts, the steep ascent we gain.
This is the scene of combat, not of rest;
Man's is laborious happiness at best;
On this side death his dangers never cease;
His joys are joys of conquest, not of peace.

If, then, obsequious to the will of fate,
And bending to the terms of human state,
When guilty joys invite us to their arms,
When beauty smiles, or grandeur spreads her charms,
The conscious soul would this great scene display,
Call down th' immortal hosts in dread array,

The trumpet sound, the Christian banner spread,
And raise from silent graves the trembling dead;
Such deep impression would the picture make,
No pow'r on earth her firm resolve could shake:
Engag'd with angels she would greatly stand,
And look regardless down on sea and land;
Not proffer'd worlds her ardour could restrain,
And death might shake his threat'ning lance in vain;
Her certain conquest would endear the sight,
And danger serve but to exalt delight.

Instructed thus to shun the fatal spring,
Whence flow the terrors of that day I sing,
More boldly we our labours may pursue,
And all the dreadful image set to view.

The sparkling eye, the sleek and painted breast,
The burnish'd scale, curl'd train, and rising crest,
All that is lovely in the noxious snake,
Provokes our fear, and bids us fly the brake:
The sting once drawn, his guiltless beauties rise
In pleasing lustre, and detain our eyes;
We view with joy what once did horror move,
And strong aversion softens into love.

Say, then, my Muse! whom dismal scenes delight,
Frequent at tombs, and in the realms of night;
Say, melancholy maid! if bold to dare
The last extremes of terror, and despair,
Oh say what change on earth, what heart in man,
This blackest moment since the world began.

Ah mournful turn! the blissful earth, who late
At leisure on her axle roll'd in state,
While thousand golden planets knew no rest,
Still onward in their circling journey prest:

A grateful change of seasons some to bring,
And sweet vicissitude of fall and spring ;
Some thro' vast oceans to conduct the keel,
And some those wat'ry worlds to sink or swell :
Around her some their splendors to display,
And gild her globe with tributary day :
This world so great, of joy the bright abode,
Heav'n's darling child, and fav'rite of her God,
Now looks an exile from her father's care,
Deliver'd o'er to darkness and despair.
No sun in radiant glory shines on high,
No light but from the terrors of the sky :
Fall'n are her mountains, her fam'd rivers lost,
And all into a second chaos tost :
One universal ruin spreads abroad :
Nothing is safe beneath the throne of God.

Such, earth ! thy fate : what then canst thou afford
To comfort and support thy guilty lord ?
Man, haughty lord of all beneath the moon,
How must he bend his soul's ambition down ?
Prostrate, the reptile own, and disavow
His boasted stature, and assuming brow ?
Claim kindred with the clay, and curse his form,
That speaks distinction from his sister-worm ?
What dreadful pangs the trembling heart invade ?
Lord, why dost thou forsake whom thou hast made ?
Who can sustain thy anger ? who can stand
Beneath the terrors of thy lifted hand ?
It flies the reach of thought : oh, save me, Pow'r
Of pow'r's supreme, in that tremendous hour !
Thou who beneath the frown of fate hast stood,
And in thy dreadful agony sweat blood ;

Thou, who for me, thro' ev'ry throbbing vein,
Hast felt the keenest edge of mortal pain;
Whom Death led captive thro' the realms below,
And taught those horrid mysteries of woe!
Defend me, O my God! oh save me, Pow'r
Of pow'rs supreme, in that tremendous hour!

From east to west they fly, from pole to line,
Imploring shelter from the wrath divine;
Beg flames to wrap, or whelming seas to sweep,
Or rocks to yawn, compassionately deep:
Seas cast the monster forth to meet his doom,
And rocks but prison up for wrath to come.
So fares a traitor to an earthly crown,
While death sits threat'ning in his prince's frown.
His heart's dismay'd; and now his fears command
To change his native for a distant land:
Swift orders fly, the king's severe decree
Stands in the channel, and locks up the sea;
The port he seeks, obedient to her lord,
Hurls back the rebel to his lifted sword.

But why this idle toil to paint that day?
This time elaborately thrown away?
Words all in vain pant after the distress,
The height of eloquence would make it less.
Heav'ns! how the good man trembles?—

And is there a Last Day? and must there come
A sure, a fix'd, inexorable doom?
Ambition! swell, and, thy proud sails to show,
Take all the winds that vanity can blow!
Wealth! on a mountain blazing stand,
And reach an Indian forth in either hand;

Spread all thy purple clusters, tempting vine!
And thou, more dreadful foe, bright beauty, shine;
Shine all, in all your charms together rise,
That all, in all your charms, I may despise,
While I mount upward on a strong desire,
Borne, like Elijah, in a car of fire.

In hopes of glory to be quite involv'd!
To smile at death! to long to be dissolv'd!
From our decays a pleasure to receive!
And kindle into transport at a grave!
What equals this? And shall the victor now
Boast the proud laurels on his loaded brow?
Religion! oh thou cherub, heav'nly bright!
Oh joys unmix'd, and fathomless delight!
Thou, thou art all! nor find I in the whole
Creation aught but God and my own soul.

For ever, then, my soul, thy God adore,
Nor let the brute creation praise him more.
Shall things inanimate my conduct blame,
And flush my conscious cheek with spreading shame!
They all for him pursue, or quit their end;
The mounting flames their burning pow'r suspend;
In solid heaps th' unfrozen billows stand,
To rest and silence aw'd by his command:
Nay, the dire monsters that infest the flood,
By nature dreadful and athirst for blood,
His will can calm, their savage tempers bind,
And turn to mild protectors of mankind.
Did not the prophet this great truth maintain
In the deep chambers of the gloomy main,
When darkness round him all her horrors spread,
And the loud ocean bellow'd o'er his head?

When now the thunder roars, the lightning flies,
And all the warring winds tumultuous rise;
When now the foaming surges toss'd on high,
Disclose the sands beneath, and touch the sky;
When death draws near, the mariners aghast,
Look back with terror on their actions past;
Their courage sickens into deep dismay,
Their hearts, thro' fear and anguish, melt away:
Nor tears, nor pray'rs, the tempest can appease;
Now they devote their treasure to the seas;
Unload their shatter'd bark, tho' richly fraught,
And think the hopes of life are cheaply bought
With gems and gold; but, oh, the storm so high!
Nor gems nor gold the hopes of life can buy.

The trembling prophet then, themselves to save,
They headlong plunge into the briny wave;
Down he descends, and, booming o'er his head,
The billows close; he's number'd with the dead,
(Hear, O ye just! attend ye virtuous few!
And the bright paths of piety pursue)
Lo! the great Ruler of the world, from high,
Looks smiling down with a propitious eye,
Covers his servant with his gracious hand,
And bids tempestuous Nature silent stand;
Commands the peaceful waters to give place,
Or kindly fold him in a soft embrace;
He bridles in the monsters of the deep;
The bridled monsters awful distance keep;
Forget their hunger while they view their prey,
And guiltless gaze, and round the stranger play.

But still arise new wonders; Nature's Lord
Sends forth into the deep his pow'ful word,

And calls the great Leviathan : the great
Leviathan attends in all his state,
Exults for joy, and, with a mighty bound,
Makes the sea shake, and heav'n and earth resound;
Blackens the waters with the rising sand,
And drives vast billows to the distant land.

As yawns an earthquake, when imprison'd air
Struggles for vent, and lays the centre bare,
The whale expands his jaws enormous size,
The prophet views the cavern with surprize,
Measures his monstrous teeth, afar descry'd,
And rolls his wond'ring eyes from side to side ;
Then takes possession of the spacious seat,
And sails secure within the dark retreat.

Now is he pleas'd the northern blast to hear,
And hangs on liquid mountains, void of fear ;
Or falls immers'd into the depths below,
Where the dead silent waters never flow ;
To the foundations of the hills convey'd,
Dwells in the shelving mountain's dreadful shade ;
Where plummet never reach'd he draws his breath,
And glides serenely through the paths of death.

Two wond'rous days and nights thro' coral groves,
Thro' labyrinths of rocks and sands, he roves ;
When the third morning, with its revel rays,
The mountains gilds, and on the billows plays ;
It sees the king of waters rise, and pour
His sacred guest uninjur'd on the shore :
A type of that great blessing which the Muse
In her next labour ardently pursues.

BOOK II.

NOW man awakes, and from his silent bed,
Where he has slept for ages, lifts his head ;
Shakes off the slumber of ten thousand years,
And on the borders of new worlds appears.
Whate'er the bold, the rash, adventure cost,
In wide eternity I dare be lost.
The Muse is wont in narrow bounds to sing,
To teach the swain, or celebrate the king.
I grasp the whole, no more to parts confin'd,
I lift my voice, and sing to human kind :
I sing to men and angels ; angels join,
While such the theme, their sacred songs with mine.

Again the trumpet's intermitted sound
Rolls the wide circuit of creation round,
An universal concourse to prepare,
Of all that ever breath'd the vital air :
In some wide field, which active whirlwinds sweep,
Drive cities, forests, mountains, to the deep ;
To smooth and lengthen out th' unbounded space,
And spread an area for all human race.
Now monuments prove faithful to their trust,
And render back their long commixed dust.
Now charnels rattle ; scatter'd limbs, and all
The various bones, obsequious to the call,
Self-mov'd, advance ; the neck perhaps to meet
The distant head ; the distant legs the feet.
Dreadful to view, see thro' the dusky sky
Fragments of bodies in confusion fly,
To distant regions journeying there to claim
Deserted members, and complete the frame.

When the world bow'd to Rome's almighty sword,
Rome bow'd to Pompey, and confess'd her lord.
Yet one day lost, this deity below
Became the scorn and pity of his foe.
His blood a traitor's sacrifice was made,
And smok'd indignant on a ruffian's blade.
No trumpet's sound, no gasping army's yell,
Bid, with due horror, his great soul farewell,
Obscure his fall! all welt'ring in his gore,
His trunk was cast to perish on the shore!
While Julius frown'd the bloody monster dead,
Who bought the world in his great rival's head.
This sever'd head and trunk shall join once more,
Tho' realms now rise between, and oceans roar:
The trumpet's sound each fragrant mote shall hear,
Or fix'd in earth, or, if afloat in air,
Obey the signal wafted in the wind,
And not one sleeping atom lag behind.

So swarming bees, that on a summer's day
In airy rings, and wild meanders play,
Charm'd with the brazen sound, their wand'rings end,
And gently circling, on a bough descend.

The body thus renew'd, the conscious soul,
Which has perhaps been flutt'ring near the pole;
Or 'midst the burning planets wond'ring stray'd,
Or hover'd o'er where her pale corpse was laid;
Or rather coasted on her final state,
And fear'd, or wish'd for, her appointed fate:
This soul, returning with a constant flame,
Now weds for ever her immortal frame.
Life, which ran down before, so high is wound,
The springs maintain an everlasting round.

Thus, a frail model of the work design'd,
First takes a copy of the builder's mind,
Before the structure firm with lasting oak,
And marble bowels of the solid rock,
Turns the strong arch, and bids the columns rise,
And bear the lofty palace to the skies;
The wrongs of time enabled to surpass,
With bars of adamant, and ribs of brass.

That ancient, sacred, and illustrious * dome,
Where soon or late fair Albion's heroes come,
From camps, and courts, tho' great, or wise, or just;
To feed the worm, and moulder into dust;
That solemn mansion of the royal dead,
Where passing slaves o'er sleeping monarchs tread,
Now populous o'erflows: a numerous race
Of rising kings fill all th' extended space.
A life well spent, not the victorious sword,
Awards the crown, and styles the greater lord.

Nor monuments alone, and burial earth,
Labours with man to this his second birth;
But where gay palaces in pomp arise,
And gilded theatres invade the skies;
Nations shall wake, whose unrespected bones
Support the pride of their luxurious sons.
The most magnificent and costly dome
Is but an upper chamber to a tomb.
No spot on earth but has supply'd a grave,
And human skulls the spacious ocean pave.
All's full of man; and at this dreadful turn,
The swarms shall issue, and the hive shall burn.

* Westminster Abbey.

Not all at once, nor in like manner, rise :
 Some lift with pain their slow unwilling eyes,
 Shrink backward from the terror of the light,
 And bless the grave, and call for lasting night.
 Others, whose long-attempted virtue stood
 Fix'd as a rock, and broke the rushing flood ;
 Whose firm resolve, nor beauty could melt down,
 Nor raging tyrants from their posture frown ;
 Such in this day of horrors shall be seen
 To face the thunders with a godlike mein ;
 The planets drop, their thoughts are fix'd above ;
 The centre shakes, their hearts disdain to move ;
 An earth dissolving, and a heav'n thrown wide ;
 A yawning gulph, and fiends on every side ;
 Serene they view, impatient of delay,
 And bless the dawn of everlasting day.

Here greatness prostrate falls ; there, strength gives
 place ;
 Here lazars smile ; there beauty hides her face.
 Christians, and Jews, and Turks, and Pagans stand,
 A blended throng, one undistinguish'd band.
 Some who, perhaps, by mutual wounds expire,
 With zeal for their distinct persuasions fir'd,
 In mutual friendship their long slumber break,
 And hand in hand their Saviour's love partake.

But none are flush'd with brighter joy, or warm
 With juster confidence, enjoy the storm,
 Than those whose pious bounties, unconfin'd,
 Have made them public fathers of mankind.
 In that illustrious rank, what shining light
 With such distinguish'd glory fills my sight ?
 Bend down, my grateful Muse, that homage show,
 Which to such worthies thou art proud to owe.

Wickham! Fox! Chicley *! hail, illustrious names!
Who to far distant times dispense your beams;
Beneath your shades, and near your crystal springs,
I first presum'd to touch the trembling strings:
All hail, thrice honour'd! 'Twas your great renown
To bless a people, and oblige a crown:
And now you rise eternally to shine,
Eternally to drink the rays divine.

Indulgent God! oh how shall mortal raise
His soul to due returns of grateful praise,
For bounty so profuse to human kind,
Thy wond'rous gifts of an eternal mind?
Shall I, who, some few years ago, was less
Than worm, or mite, or shadow can express,
Was nothing; shall I live, when ev'ry fire
And ev'ry star shall languish and expire?
When earth's no more, shall I survive above,
And thro' the radiant files of angels move?
Or, as before the throne of God I stand,
See new worlds rolling from his spacious hand;
Where our adventures shall, perhaps, be taught,
As we now tell how Michael sung or fought!
All that has being in full concert join,
And celebrate the depths of love divine!

But oh! before this blissful state, before
Th' aspiring soul this wondrous height can soar,
The Judge, descending, thunders from afar,
And all mankind is summon'd to the bar.
This mighty scene I next presume to draw;
Attend great Anna with religious awe.

* Founders of New College, Corpus Christi, and All Souls,
in Oxford; of all which the author was a member.

Expect not here the known successful arts
To win attention, and command our hearts.
Fiction, be far away; let no machine
Descending here, no fabled god be seen;
Behold the God of gods indeed descend,
And worlds unnumber'd His approach attend!

Lo! the wide theatre, whose ample space
Must entertain the whole of human race,
At Heav'n's all pow'ful edict is prepar'd,
And fenc'd around with an immortal guard.
Tribes, provinces, dominions, worlds, o'erflow
The mighty plain, and deluge all below:
And ev'ry age, and nation, pours along;
Nimrod and Bourbon mingle in the throng;
Adam salutes his youngest son; no sign
Of all those ages, which their births disjoint.

How empty learning, and how vain is art,
But as it mends the life, and guides the heart!
What volumes have been swell'd, what time been
 spent,
To fix a hero's birth-day, or descent?
What joy must it now yield, what rapture raise,
To see the glorious race of ancient days?
To greet those worthies, who perhaps have stood
Illustrious on record before the flood?
Alas! a nearer care your soul demands,
Cæsar unnoted in your presence stands.

How vast the concourse! not in number more
The waves that break on the resounding shore;
The leaves that tremble in the shady grove;
The lamps that gild the spangled vaults above:

Those overwhelming armies, whose command
Said to one empire, Fall ; another, Stand ;
Whose rear lay wrapt in night ; while breaking dawn,
Rous'd the broad front, and call'd the battle on ;
Great Xerxes' world in arms ; proud Cannæ's field ;
Where Carthage taught victorious Rome to yield :
(Another blow had broke the fates decree,
And earth had wanted her fourth monarchy)
Immortal Blenheim ; fam'd Ramillia's host ;
They all are here, and here they all are lost ;
Their millions swell to be discern'd in vain,
Lost as a billow in th' unbounded main.

This echoing voice now rends the yielding air,
“ For judgment, judgment, sons of men, prepare ! ”
Earth shakes anew, I hear her groans profound ;
And hell thro' all her trembling realms resound.

Whoe'er thou art, thou greatest pow'r of earth,
Bless'd with most equal planets at thy birth,
Whose valour drew the most successful sword,
Most realms united in one common lord,
Who on the day of triumph, saidst, Be thine
The skies, Jehovah ; all this world is mine :
Dare not to lift thine eye.—Alas, my Muse !
How art thou lost ? What numbers canst thou chuse ?

A sudden blush inflames the waving sky,
And now the crimson curtains open fly ;
Lo ! far within, and far above all height, [light ;
Where heav'n's great Sov'reign reigns in worlds of
Whence Nature He informs, and with one ray,
Shot from His eye, does all her works survey ;
Creates, supports, confounds ! where time, and place,
Matter, and form, and fortune, life, and grace.

Wait humbly at the footstool of their God,
And move obedient at His awful nod;
Whence He beholds us vagrant emmets crawl
At random on this air-suspended ball;
(Speck of creation) if He pour one breath,
The bubble breaks, and 'tis eternal death.

Thence issuing I behold (but mortal sight
Sustains not such a rushing sea of light)
I see on an empyreal flying throne,
Sublimely rais'd, Heav'n's everlasting Son,
Crown'd with that majesty which form'd the world,
And the grand rebel flaming downward hurl'd.
Virtue, dominion, praise, Omnipotence,
Support the train of their triumphant Prince.
A zone, beyond the thought of angels bright,
Around Him like the zodiac, winds its light,
Night shades the solemn arches of His brows,
And in His cheek the purple morning glows.
Where'er serene, He turns propitious eyes,
Or we expect, or find, a paradise;
But if resentment reddens their mild beams,
The Eden kindles, and the world's in flames.
On one hand knowledge shines in purest light;
On one, the sword of justice, fiercely bright.
Now bend the knee in sport, present the reed;
Now tell the scourg'd impostor he shall bleed!

Thus glorious thro' the courts of heav'n, the source
Of life and death eternal bends His course;
Loud thunders round Him roll, and lightnings play;
Th' angelic host is rang'd in bright array:
Some touch the string; some strike the sounding shell,
And mingling voices in rich concert swell;

Voices seraphic; bless'd with such a strain,
Could Satan hear, he were a god again.

Triumphant King of glory! Soul of bliss?
What a stupendous turn of fate is this?
O! whither art Thou rais'd above the scorn
And indigence of him in Bethle'm born;
A needless, helpless unaccounted guest,
And but a second to the fodder'd beast?
How chang'd from him who meekly prostrate laid,
Vouchsaf'd to wash the feet himself had made!
From him who was betray'd, forsook, deny'd,
Wept, languish'd, pray'd, bled, thirsted, groan'd,
and dy'd:

Hung pierc'd and bare, insulted by the foe,
All heav'n in tears above, earth unconcern'd below!

And was't enough to bid the sun retire!
Why did not Nature at Thy groan expire?
I see, I hear, I feel, the pangs divine;
The world is vanish'd, I am wholly thine.

Mistaken Caiaphas! ah! which blasphem'd,
Thou or thy pris'ner? Which shall be condemn'd?
Well might'st thou rend thy garments, well exclaim;
Deep are the horrors of eternal flame!
But God is good! 'Tis wondrous all! ev'n He
Thou gav'st to death, shame, torture, dy'd for thee.

Now the descending triumph stops its flight,
From earth full twice a planetary height:
There all the clouds condens'd, two columns raise,
Distinct with orient veins and golden blaze:
One fix'd on earth, and one in sea, and round
Its ample foot the swelling billows sound.

These an immeasurable arch support,
The grand tribunal of this awful court :
Sheets of bright azure, from the purest sky, [fly.
Stream from the crystal arch, and round the columns
Death, wrapt in chains, low at the basis lies,
And on the point of his own arrow dies.

Here high enthron'd th' eternal Judge is plac'd,
With all the grandeur of His Godhead grac'd;
Stars on His robes in beauteous order meet,
And the sun burns beneath His awful feet.

Now an archangel, eminently bright,
From off his silver staff, of wondrous height,
Unfurls the Christian flag, which waving flies,
And shuts and opens more than half the skies :
The cross so strong a red, it sheds a stain
Where'er it floats, on earth, and air, and main;
Flushes the hill, and sets on fire the wood,
And turns the deep dy'd ocean into blood.

Oh formidable glory ! dreadful bright !
Refulgent torture to the guilty sight.
Ah turn, unwary Muse ! nor dare reveal
What horrid thoughts with the polluted dwell.
Say not, (to make the sun shrink in his beam)
Dare not affirm, they wish it all a dream;
Wish or their souls may with their limbs decay,
Or God be spoil'd of His eternal sway :
But rather, if thou know'st the means, unfold
How they with transport might the scene behold.

Ah, how ! but by repentance, by a mind
Quick, and severe, its own offence to find !
By tears, and groans, and never ceasing care,
And all the pious violence of pray'r ?

Thus then, with fervency, till now unknown,
I cast my heart before th' eternal throne ;
In this great temple, which the skies surround
For homage to its Lord, a narrow bound.

“ O Thou! whose balance does the mountains
weigh,

“ Whose will the wild tumultuous seas obey,
“ Whose breath can turn those war'ry worlds to flame,
“ That flame to tempest, and that tempest tame ;
“ Earth's meanest son, all trembling, prostrate falls,
“ And on the boundless of Thy goodness calls.

“ Oh! give the winds all past offence to sweep,
“ To scatter wide, or bury in the deep ;
“ Thy pow'r, my weakness, may I ever see,
“ And wholly dedicate my soul to Thee :
“ Reign o'er my will ; my passions ebb and flow
“ At Thy command, nor human motive know !
“ If anger boil, let anger be my praise,
“ And sin the graceful indignation raise :
“ My love be warm to succour the distress'd,
“ And lift the burden from the soul oppress'd.

“ Oh may my understanding ever read
“ This glorious volume which Thy wisdom made !
“ Who decks the maiden spring with flow'ry pride ?
“ Who calls forth summer, like a sparkling bride ?
“ Who joys the mother autumn's bed to crown ?
“ And bids old winter lay her honours down ?
“ Not the great Ottoman, or greater Czar,
“ Not Europe's arbitress of peace and war.
“ May sea, and land, and earth, and heav'n be join'd,
“ To bring th' eternal Author to my mind !

- “ When oceans roar, or awful thunders roll,
“ May thoughts of Thy dread veng’ance shake my
soul ;
“ When earth’s in bloom, or planets proudly shine,
“ Adore, my heart ! the Majesty divine.
- “ Thro’ ev’ry scene of life, or peace, or war,
“ Plenty, or want, Thy glory be my care !
“ Thine is the vintage, and the conquest Thine :
“ Shine we in arms ? Or sing beneath our vine ?
“ Thy pleasure points the shaft, and bends the bow,
“ The cluster blasts, or bids it brightly glow :
“ ’Tis Thou that leadst our pow’ful armies forth,
“ And gives great Anne Thy sceptre o’er the north.
- “ Grant I may ever, at the morning ray,
“ Open with pray’r the consecrated day ;
“ Tune Thy great praise, and bid my soul arise,
“ And with the mounting sun ascend the skies :
“ As that advances, let my zeal improve,
“ And glow with ardour of consummate love ;
“ Nor cease at eve, but with the setting sun
“ My endless worship shall be still begun.
“ And oh ! permit the gloom of solemn night
“ To sacred thought may forcibly invite.
“ When this world’s shut, and awful planets rise,
“ Call on our minds, and raise them to the skies ;
“ Compose our souls with a less dazzling light,
“ And shew all Nature in a milder light ;
“ How ev’ry boist’rous thought in calm subsides !
“ How the smooth spirit into goodness glides !
“ O how divine ! to tread the milky way,
“ To the bright palace of the Lord of day ;

- “ His court admire, or for his favour sue,
“ Or leagues of friendship with his saints renew;
“ Pleas'd to look down, and see the world asleep;
“ While I long vigils to its Founder keep!
- “ Canst thou not shake the centre? Oh, controul,
“ Subdue by force the rebel in my soul.
“ Thou who canst still the raging of the flood,
“ Restrain the various tumults of my blood;
“ Teach me, with equal firmness, to sustain
“ Alluring pleasure, and assaulting pain.
“ O may I pant for thee in each desire!
“ And with strong faith foment the holy fire!
“ Stretch out, my soul, in hope, and grasp the prize
“ Which in eternity's deep bosom lies!
“ At the great day of recompense behold,
“ Devoid of fear, the fatal book unfold!
“ Then waded upward to the blissful seat,
“ From age to age my grateful song repeat;
“ My light, my life, my God, my Saviour, see,
“ And rival angels in the praise of Thee.”

BOOK III.

THE book unfolding, the resplendent seat
 Of saints and angels, the tremendous fate
 Of guilty souls, the gloomy realms of woe,
 And all the horrors of the world below,
 I next presume to sing. What yet remains
 Demands my last, but most exalted strains;
 And let the Muse or now affect the sky,
 Or in inglorious shades for ever lie.
 She kindles; she's inflam'd, so near the goal;
 She mounts; she gains upon the starry pole;
 The world grows less as she pursues her flight,
 And the sun darkens to her distant sight.
 Heav'n op'ning, all its sacred pomp displays,
 And overwhelms her with the rushing blaze;
 The triumph rings! archangels shout around!
 And echoing Nature lengthens out the sound!

Ten thousand trumpets now at once advance;
 Now deepest silence lulls the vast expanse:
 So deep the silence, and so strong the blast,
 As Nature dy'd, when she had groan'd her last.
 Nor man nor angel moves; the Judge on high
 Looks round, and with his glory fills the sky;
 Then on the fatal book his hand he lays,
 Which high to view supporting seraphs raise;
 In solemn form the rituals are prepar'd,
 The seal is broken, and a groan is heard.
 And thou, my soul! (oh, fall to sudden pray'r,
 And let the thought sink deep!) shalt thou be there?

See on the left (for by the great command,
 The throng divided falls on either hand)

How weak, how pale, how haggard, how obscene,
What more than death in ev'ry face and mien ?
With what distress, and glarings of affright,
They shock the heart, and turn away the sight ?
In gloomy orbs their trembling eye-balls roll,
And tell the horrid secrets of the soul.
Each gesture mourns, each look is black with care,
And ev'ry groan is loaded with despair.
Reader ! if guilty, spare the Muse, and find
A truer image pictur'd in thy mind.

Shouldst thou behold thy brother, father, wife,
And all the soft companions of thy life,
Whose blended int'rests levell'd at one aim,
Whose mix'd desires sent up one common flame,
Divided far, thy wretched self alone
Cast on the left of all whom thou hast known,
How would it wound ? What millions wouldst thou
For one more trial, one more day to live ? [give
Flung back in time an hour, a moment's space,
To grasp with eagerness the means of grace,
Contend for mercy with a pious rage,
And in that moment to redeem an age ?
Drive back the tide, suspend a storm in air,
Arrest the sun, but still of this despair.

Mark, on the right, how amiable a grace ;
Their Maker's image fresh in ev'ry face !
What purple bloom my ravish'd soul admires,
And their eyes sparkling with immortal fires !
Triumphant beauty ! charms that rise above
This world, and in bless'd angels kindle love !
To the great Judge with holy pride they turn,
And dare behold th' Almighty's anger burn ;

Its flash sustain, against its terror rise,
And on the dread tribunal fix their eyes.
Are these the forms that moulder'd in the dust?
Oh the transcending glory of the just!
Yet still some thin remains of fear and doubt
Th' infected brightness of their joy pollute.

Thus the chaste bridegroom, when the priest draws
Beholds his blessing with a trembling eye, [nigh,
Feels doubtful passions throb in ev'ry vein,
And in his cheeks are mingled joys and pain;
Lest still some intervening chance should rise,
Leap forth at once, and snatch the golden prize,
Inflame his woe, by bringing it so late,
And stab him in the crisis of his fate.

Since Adam's family, from first to last,
Now into one distinct survey is cast,
Look round, vain glorious Muse; and you whoe'er
Devote yourselves to Fame, and think her fair,
Look round, and seek the lights of human race,
Whose shining acts Time's brightest annals grace!
Who founded sects, crowns conquer'd or resign'd;
Gave names to nations, or fam'd empires join'd;
Who rais'd the vale, and laid the mountains low,
And taught obedient rivers where to flow;
Who with vast fleets, as with a mighty chain,
Could bind the madness of the roaring main;
All lost? all undistinguish'd? no where found?
How will this truth in Bourbon's palace sound?

That hour, on which th' Almighty King on high,
From all eternity, has fix'd his eye,
Whether his right hand favour'd or annoy'd,
Continu'd, alter'd, threaten'd, or destroy'd;

Southern or eastern sceptre downward hurl'd,
Gave north or west dominion o'er the world;
The point of time, for which the world was built,
For which the blood of God himself was spilt,
That dreadful moment is arriv'd.—

Aloft, the seats of bliss their pomp display,
Brighter than brightness this distinguish'd day :
Less glorious when of old th' eternal Son
From realms of night return'd with trophies won;
Thro' heav'n's high gates when he triumphant rode,
And shouting angels hail'd the victor God.
Horrors beneath, darkness in darkness, hell
Of hell, where torments behind torments dwell ;
A furnace formidable, deep and wide,
O'erboiling with a mad sulphureous tide,
Expands its jaws, most dreadful to survey,
And roars outrageous for the destin'd prey :
The sons of light, scarce unappall'd, look down,
And nearer press Heav'n's everlasting throne.

Such is the scene, and one short moment's space
Concludes the hopes and fears of human race.
Proceed who dares!—I tremble as I write:
The whole creation swims before my sight:
I see, I see the Judge's frowning brow;
Say not 'tis distant; I behold it now :
I faint, my tardy blood forgets to flow,
My soul recoils at the stupendous woe ;
That woe, those pangs, which from the guilty breast
In these, or words like these, shall be express :

“ Who burst the barriers of my peaceful grave ?
“ Ah ! cruel Death, that would no longer save,
“ But grudg'd me e'en that narrow dark abode,
“ And cast me out into the wrath of God ;

" Where shrieks, the roaring flame, the rattling chain,
 " And all the dreadful eloquence of pain,
 " Our only song; black fire's malignant light,
 " The sole refreshment of the blasted sight.

" Must all those pow'rs Heav'n gave me to supply
 " My soul with pleasure, and bring in my joy,
 " Rise up in arms against me, join the foe,
 " Sense, reason, memory; increase my woe?
 " And shall my voice, ordain'd on hymns to dwell,
 " Corrupt to groans, and blow the fires of hell?
 " Oh! must I look with terror on my gain,
 " And, with existence, only measure pain?
 " What! no reprieve, no least indulgence giv'n,
 " No beam of hope, from any point of Heav'n!
 " Ah Mercy! Mercy! art thou dead above?
 " Is Love extinguish'd in the source of love?

" Bold that I am, did Heav'n stoop down to hell?
 " Th' expiring LORD of life my ransom seal?
 " Have I not been industrious to provoke?
 " From his embraces obstinately broke?
 " Pursu'd and panted for his mortal hate?
 " Earn'd my destruction, labour'd out my fate?
 " And dare I on extinguish'd love exclaim?
 " Take, take full veng'ance, rouse the slack'ning
 flame;

" Just is my lot—but, oh! must it transcend
 " The reach of time, despair a distant end?
 " With dreadful growth, shoot forward and arise,
 " Where thought can't follow, and bold fancy dies!
 " Never! Where falls the soul at that dread sound?
 " Down an abyss how dark, and how profound!

- “ Down, down, (I still am falling, horrid pain !)
“ Ten thousand thousand fathoms still remain ;
“ My plunge but still begun—and this for sin ?
“ Could I offend if I had never been,
“ But still increas’d the senseless happy mass,
“ Flow’d in the stream, or shiver’d in the grass ?
“ Father of mercies ! why from silent earth
“ Didst thou awake and curse me into birth ?
“ Tear me from quiet, ravish me from night,
“ And make a thankless present of thy light !
“ Push into being a reverse of thee,
“ And animate a clod with misery ?
“ The beasts are happy ! they come forth, and keep
“ Short watch on earth, and then lie down to sleep :
“ Pain is for man ; and, oh ! how vast a pain
“ For crimes, which made the Godhead bleed in vain ?
“ Annull’d his groans, as far as in them lay,
“ And flung his agonies and death away ?
“ As our dire punishment for ever strong,
“ Our constitution too, for ever young.
“ Curst with returns of vigour, still the same,
“ Pow’rful to bear, and satisfy the flame ;
“ Still to be caught, and still to be pursu’d !
“ To perish still, and still to be renew’d !
“ And this, my help ! my God ! at thy decree ?
“ Nature is chang’d, and hell should succour me.
“ And canst thou, then, look down from perfect bliss,
“ And see me plunging in the dark abyss ?
“ Calling thee Father in a sea of fire ?
“ Or pouring blasphemies at thy desire ?
“ With mortals anguish, wilt thou raise thy name,
“ And, by my pangs, Omnipotence proclaim ?

“ Thou, who canst toss the planets to and fro,
“ Contract not thy great veng’ance to my woe ;
“ Crush worlds ; in hotter flames fall’n angels lay ;
“ On me almighty wrath is cast away.
“ Call back thy thunders, Lord ! hold in thy rage,
“ Nor with a speck of wretchedness engage :
“ Forget me quite, nor stoop a worm to blame,
“ But lose me in the greatness of thy name.
“ Thou art all love, all mercy, all divine,
“ And shall I make those glories cease to shine ?
“ Shall sinful man grow great by his offence,
“ And from its course turn back Omnipotence ?
“ Forbid it ! and oh ! grant, great God ! at least
“ This one, this slender, almost no request ;
“ When I have wept a thousand lives away ;
“ When torment is grown weary of its prey ;
“ When I have rav’d ten thousand years in fire,
“ Ten thousand thousand, let me then expire.”

Deep anguish ! but too late ; the hopeless soul
Bound to the bottom of the burning pool,
Tho’ loath, and ever loud blaspheming, owns
He’s justly doom’d, to pour eternal groans ;
Enclos’d with horrors, and transfix’d with pain,
Rolling in veng’ance, struggling with his chain ;
To talk to fiery tempests, to implore
The raging flame to give its burning o’er ;
To toss, to writhe, to pant beneath his load,
And bear the weight of an offended God.

The favour’d of their Judge in triumph move,
To take possession of their thrones above ;
Satan’s accurst desertion to supply,
And fill the vacant stations of the sky ;

Again to kindle long extinguish'd rays,
And with new lights dilate the heav'nly blaze;
To crop the roses of immortal youth,
And drink the fountain head of sacred truth;
To swim in seas of bliss, to strike the string,
And lift the voice to their Almighty King;
To lose eternity in grateful lays,
And fill heav'n's wide circumference with praise.

But I attempt the wondrous height in vain;
And leave unfinish'd the too lofty strain;
What boldly I begin let others end;
My strength exhausted, fainting I descend,
And chuse a less, but no ignoble theme,
Dissolving elements, and worlds in flame.

The fatal period, the great hour is come;
And Nature shrinks at her approaching doom:
Loud peals of thunder give the sign, and all
Heav'n's terrors in array surround the ball;
Sharp lightnings with the meteors' blaze conspire,
And darted downward, set the world on fire:
Black rising clouds the thicken'd ether choke,
And spiry flames dart thro' the rolling smoke,
With keen vibrations cut the sullen night,
And strike the darken'd sky with dreadful light;
From heav'n's four regions, with immortal force,
Angels drive on the wind's impetuous course,
T' enrage the flame; it spreads, it soars on high,
Swells in the storm, and billows thro' the sky:
Here winding pyramids on fire ascend,
Cities and deserts in one ruin blend;
Here blazing volumes, wafted, overwhelm
The spacious face of a far distant realm;

There, undermin'd, down rush eternal hills;
The neighb'ring vales the vast destruction fills:

Hear'st thou that dreadful crack ? that sound which
broke

Like peals of thunder, and the centre shook ?
What wonders must that groan of Nature tell ?
Olympus there, and mighty Atlas, fell ;
Which seem'd above the reach of fate to stand,
A tow'ring monument of God's right hand ;
Now dust and smoke, whose brow so lately spread
O'er shelter'd countries its diffusive shade.

Shew me that celebrated spot, where all
The various rulers of the sever'd ball
Have humbly sought wealth, honour and redress ;
That land which Heav'n seem'd diligent to bless,
Once call'd Britannia : can her glories end ?
And can't surrounding seas her realms defend ?
Alas ! in flames behold surrounding seas !
Like oil, their waters but augment the blaze.

Some angel say, Where ran proud Asia's bound ?
Or where with fruits was fair Europa crown'd ?
Where stretch'd waste Lybia ? Where did India's store
Sparkle in diamonds, and her golden ore ?
Each lost in each, their mingling kingdoms glow,
And all dissolv'd, one fiery deluge flow :
Thus earth's contending monarchies are join'd,
And a full period of ambition find.

And now whate'er or swims, or walks, or flies,
Inhabitants of sea, or earth, or skies ;
All on whom Adam's wisdom fix'd a name,
All plunge, and perish in the conqu'ring flame.

This globe alone would but defraud the fire,
Starve its devouring rage; the flakes aspire,
And catch the clouds, and make the heav'ns their
prey;

The sun, the moon, the stars, all melt away;
All, all is lost; no monument, no sign,
Where once so proudly blaz'd the gay machine.
So bubbles on the foaming stream expire,
So sparks that scatter from the kindling fire:
The devastations of one dreadful hour
The great Creator's six days work devour.
A mighty, mighty ruin! yet one soul
Has more to boast, and far outweighs the whole;
Exalted in superior excellence,
Casts down to nothing such a vast expence.
Have you not seen th' eternal mountains nod,
An earth dissolving, a descending God?
What strange surprizes through all Nature ran?
For whom these revolutions, but for man?
For him, Omnipotence new measures takes;
For him, thro' all eternity awakes;
Pours on him gifts sufficient to supply
Heav'n's loss, and with fresh glories fill the sky.

Think deeply then, O man, how great thou art:
Pay thyself homage with a trembling heart;
What angels guard, no longer dare neglect,
Slighting thyself, affront not God's respect.
Enter the sacred temple of thy breast,
And gaze and wander there, a ravish'd guest;
Gaze on those hidden treasures thou shalt find;
Wander thro' all the glories of thy mind,

Of perfect knowledge, see, the dawning light
Foretels a noon most exquisitely bright !
Here, springs of endless joy are breaking forth !
There, buds the promise of celestial worth !
Worth which must ripen in a happier clime,
And brighter sun beyond the bounds of time.

Thou, Minor, canst not guess thy vast estate,
What stores, on foreign coasts, thy landing wait :
Lose not thy claim, let virtue's path be trod ;
Thus glad all heav'n, and please that bounteous God,
Who, to light thee to pleasures, hung on high
Yon radiant orb, proud regent of the sky :
That service done, its beams shall fade away,
And God shine forth in one eternal day.

End of the Last Day.

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